UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

OUR SUPPLY IS FROM GOD

THEODOSIA DEWITT SCHOBERT

The Bible many instances records
Wherein men proved that in response to faith
Abundant good does God bestow.
The Master said to freely give, and then
True riches shall be granted in return;
Great blessings to your life will flow.

For with what measure ye shall mete, again
To you it shall apportioned be; just as
Jehovah to the widow said,
When her last food she to the prophet gave,
"The meal and oil should never wasted be;"
And true to promise, she was fed.

Christ multiplied the loaves and fishes, too,
The need of all the multitude to meet.
And after they were satisfied
Twelve basketfuls remained, the truth to prove
That room enough there cannot be in man
To hold the good God will provide.

And so may we place our full trust in God,
All hunger of the soul and outer man
To meet; nor give an anxious thought.
We only need to let Him work in us;
Then in all things be swift to do his will;
Thus shall we gain each blessing sought.

SPIRITUAL LAW AND ORDER

CHARLES FILLMORE

THE 23d chapter of Matthew is a philippic against ecclesiastical ritualism. Jesus arraigns the scribes and the Pharisees before the bar of the divine law and charges them with a long list of crimes committed in the name of religion. He makes charge after charge of delinquency in spiritual observance of the law and warns his disciples and the multitudes to beware of the works of these blind leaders of the blind. Among other accusations he says:

Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders . . . all their works they do to be seen of men . . . they . . . love the chief place at feasts, and the chief seats in the synagogues . . . and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, *even* he who is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves. . . .

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee,

cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. . . .

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

All these "woes" are to those who are living in the letter instead of in the spirit of the law. But Jesus did not condemn religion, nor religious organizations. His denunciations were aimed at those who profess to teach and to follow the law but fall short in carrying it out in their lives.

Right here, however, religious teachers should be on their guard in framing religious organizations. Do not dogmatize in creed or statement of being, as a governing rule of thought and action for those who join your organization. These things are limitations, and they often prevent the free development of the soul because of foolish consistency. The creed that you write today will not fit the viewpoint of tomorrow; hence the safe and sure religious foundation for all men is that laid down by Jesus, "The Spirit of truth . . . shall guide you into all the truth." A statement setting forth the teaching of a religious institution is essential, but all compelling clauses should be omitted.

The Mosaic law had been framed for the benefit of the Hebrews, but their priesthood made it a hindrance to spiritual progress. Jesus was an iconoclast and he made it his special business to break nearly every rule of action that the priests had evolved. For example, they had thirty-nine prohibitions in the observance of the Sabbath. These were nearly all trivial, such as preparing food, riding on a beast, drawing water, carrying a burden, going on a journey; yet death was the penalty for transgression. Labor of any kind on the Sabbath was punishable by death. To roll grains of wheat in the hand was considered labor, so when the

disciples of Jesus plucked the ears of grain the Pharisees said to him: "Behold, why do they on the sabbath day that which is not lawful?" Then Jesus gave them a sermon on freedom from their narrow rules governing the Sabbath day; he ended with, "The sabbath was made for man, and not man for the sabbath."

The fact is that the Sabbath as an institution was established by man. God does not rest from his works every seventh day, and there is no evidence that there has ever been a moment's cessation in the activity of the universe. Those who stickle most for Sabbath day observance are met on every hand by the evidence of perpetual activity on the part of Him whom they claim to champion.

We are told that trees, flowers, planets, suns, stars, and sidereal systems are the work of God; that it is God who sustains and governs, controls and directs them. Yet trees, flowers, planets, suns, and stars are active the first day and the seventh day of the week, just the same as on other days.

It would seem proper that, if God ordained a certain day for rest and rested on that day himself, as is claimed, he should give some evidence of it in his creations; but he has not done this, so far as anybody knows. The truth is that Divine Mind rests in a perpetual Sabbath, and that which seems work is not work at all. When man becomes so at-one with the Father Mind as to feel it consciously, he also recognizes this eternal peace, in which all things are accomplished. He then knows that he is not subject to any condition whatsoever and that he is "lord even of the sabbath."

Man can never exercise dominion until he knows who and what he is and, knowing, brings forth that knowledge into the external by exercising it in divine order, which is mind, idea, and manifestation. Jesus horrified the Jews by healing the sick, plucking grain, and performing other acts which to them were sacri-

legious, on the Sabbath day. The Jews manufactured these sacred days and observances, just as our Puritan fathers made life a burden by their rigid and absurd laws governing the religious acts of the people. For centuries the Jews had been binding themselves to the wheel of religious bigotry, and the Puritans accomplished a like task in a shorter time. The length of time was the only difference.

But Jesus knew all the exacting ecclesiastical rules to be manmade. "He himself knew what was in man," and he attempted to disabuse those benighted minds of their error. He tried to make them understand that the Sabbath was made for man, not man for the Sabbath. They had wound themselves up in religious ceremonies until their ecclesiastical machinery dominated every act of their lives. Not only were they subjects of their sacred law, but they were its absolute slaves.

It was the mission of Jesus to break down this mental structure that had been reared through ages of blind servitude to form and ritual. The Mosaic law had been made so rigid that it held the Jews in its icy bonds to the exclusion of all reason and common sense. Jesus saw this, and he purposely overstepped their bounds of religious propriety in order that he might more effectively impress upon them that the old Mosaic dispensation was at an end. He told them that he did not come to break the law, but to fulfill it. He was speaking of the true law of God, and not their external rules of sacrifice, penance, Sabbath observance, and so forth. He knew that these rules were of the letter—purely perfunctory; that they were in reality hindrances to the expression of the inner spiritual life.

Man cannot grow into the understanding of Spirit, nor be obedient to its leading, if he is hampered by external rules of action. No law is strong enough, or true enough, or exact enough, to be a permanent guide for any one.

If in your path to light you have fixed a point of achievement the attainment of which you think will satisfy you, you have made a limitation that you must eventually destroy. There is no stopping place to God; there is no stopping place to man.

If the church has gone back to Moses and the old dispensation, ignoring the lesson of Jesus Christ, it is no guide for you. If you want to be His disciple, you must unite your spirit with his.

Paul, with his dominant beliefs in the efficiency of the old way, at times loaded those beliefs upon the free doctrine of Jesus, but that is no reason why you should be burdened with them. You can never be what the Father wants you to be until you recognize that you stand alone with him as your sole and original guide, just as much alone as if you were the first and only man. You can hear his Word when you have erased from your mind all tradition and authority of men, and that Word will never sound clearly in your mind until you have done this.

It is not necessary that you despise the scriptures of the Jews, of the Hindus, or of any people, but you are to take them for what they are—the records of men as to what their experiences have been in communing with the omnipresent God. As Jesus said to the Pharisees: "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." From all sacred writings you can get many wonderfully helpful hints as to the work of God in the minds of men. You should treasure all pure words of truth that have been written by brothers in the Spirit, yet they are not authority for you nor should you be moved to do anything simply because it is written in the Scriptures as a law of God for the specific guidance of man.

Mortal man loves to be dominated and whipped

into line by rituals and masters, but divine man, the man of God, oversteps all such childish circumscribings and goes direct to the Father for all instruction.

It is your privilege to be as free as the birds, the trees, the flowers. "They toil not, neither do they spin," but are always obedient to the divine instinct, and their every day is a Sabbath. They stand in no fear of an angry God, though they build a nest, spread a leaf, or open a petal, on the first day or on the seventh day. All days are holy days to them. They live in the holy Omnipresence, always doing the will of Him who sent them. It is our duty to do likewise. That which is instinct in them is conscious, loving obedience in us. When we have resolved to be attentive to the voice of the Father and to do his will at any cost, we are freed from the bondage of all manmade laws. Our bonds—in the form of some fear of transgressing the divine law—slip away into the sea of nothingness, and we sit on the shore and praise the loving Good that we are never more to be frightened by an accusing conscience or by the possibility of misunderstanding his law.

But we are not to quarrel with our brother over observance of the Sabbath. If he insists that the Lord should be worshiped on the seventh day, we shall joyfully join him on that day; and if he holds that the first day is the holy day, we again acquiesce. Not only do we do God's service in praise, song, and thanksgiving on the seventh day and the first day, but also on every day. Our souls are open to God every moment. We are ever ready to acknowledge his holy presence in our hearts; it is a perpetual Sunday with us. We are not satisfied with one day out of the seven set aside for religious observance, but like the birds, the trees, and the flowers, we join in a glad refrain of thanksgiving in and out of season. When we work and when we sleep we are ever praising the holy Omnipresence

that burns its lamp of love perpetually in our hearts and keeps forever the light of life before us on our way.

This is the observance of God's holy day which the divinely wise soul forever recognizes. It is not in church, nor in temples reared by man in any form, that he finds communion with the Father. He has found the true church, the heaven within. There he meets the Father face to face; he greets him not as one removed to a distant place, communicating his wishes through some prophet or priest, but each for himself goes to the Father in closest fellowship.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This does not mean that a personal man, named Jesus of Nazareth, was sent forth as a special propitiation for the sins of the world, or that the only available route into the Father's presence lies through such a source. It simply means that God has provided a way by which men may come into his conscious presence in their own souls. That way is through the only begotten Son of God, the Christ, which Jesus demonstrated. It is the always present Son of the Father, dwelling as a spiritual seed in each of us and ready to germinate and grow at our will. The Son of God is in essence the life, the love, and the wisdom of the Father himself; through us the Son is made manifest as a living individuality. He cannot be killed out entirely; he ever glows at the center of our being as the "*light* which lighteth every man, coming into the world."

To believe on the Son is to come to his terms of expression. It is the simplest thing in the world. Just *believe* that he is the only begotten Son of the Father. Do not believe that there are other Sons wiser than he and that from them you can get wisdom, guidance, and understanding, but know that he is, so far as you are concerned, the only begotten Son.

This distinction is a vital point for you to apprehend, and when you have once apprehended it your journey back to the Father's house is easy. "No one cometh unto the Father, but by me," the only Son is constantly saying in your heart, and you must not ignore his presence if you would know the sweets of the heavenly home where the love of God forever burns its incense of peace, plenty, and contentment. Let Christ be formed in you, was Paul's admonition. This is not hyperbole or an abstraction, but a statement of a definite rule of procedure, which you can discover and prove by making terms with this indwelling Son of the Father. His terms are not severe. They are simply obedience, obedience, obedience.

Jesus of Nazareth found this inner flame and let it burn all through his body. It lighted him up so that his presence warms all sin-sick souls to this very day.

But no one lives by reflection. You could not live a moment if it were not for this only begotten Son of the Father within you. So you cannot live and grow on the reflected light of Jesus of Nazareth. The only begotten of God must come forth in you as it did in him. Then your life will be permanent, and the discords of the flesh will drop away forever; then will your Sabbath day be revealed to you. Then will you know that every day is the Lord's day; that you are no longer servant but master; that the arbitrary laws of a savage race no longer bind you.

There is a law of spiritual and mental growth constantly at work in the mind, a law that is raising man from sense consciousness, or Egypt, to spiritual consciousness, or Canaan. Moses means "drawn out," and represents in Scripture symbology this progressive or drawing-out process, which works from within out. As applied to the universe, this upward trend of all things is called by material science the evolutionary law. In our spiritual interpretation we observe the working of

the law in the individual, because by that method we can bring home the lesson. Through intelligent use of the hints given, we apply the lesson to ourselves with great profit.

Involution always precedes evolution. That which is involved in mind evolves through matter. Joseph down in Egypt portrays the involution of a high spiritual idea. The spiritual idea attracted other ideas like it (Joseph's relatives), and they greatly multiplied in the land of Egypt. It is estimated that the children of Israel increased from a few score to at least two millions. This incident illustrates that thought grows with tremendous rapidity in consciousness when it has Truth as its nucleus.

Yet these true thoughts which have so greatly multiplied are in slavery to the Egyptians, and a special effort has to be made to free them. We have our high ideals, but because the temporal life seems so important those ideals are made to work in the most menial ways to carry on this passing show. A time comes, however, when we rebel at this tyranny; we rise up in so-called righteous indignation, and in violent ways kill out the opposing sense nature, as Moses killed the Egyptian. But this is not the right way. We are not to be liberated by suppression of sense, or by violent overcoming, but by a steady step-by-step demonstration over every error. The Lord recognizes the rights of the physical man, and he hardens Pharaoh's heart that he may sustain for a season his rightful place in consciousness.

The fleeing of Moses to the wilderness represents the discipline that we must undergo when we seek the exalted One. Horeb means "solitude;" that is, we have to go into the solitude of the within and lead our flock of thoughts to the back of the wilderness, where dwells the exalted One, the I AM, whose kingdom is good judgment. There we are in training forty years, or until we arrive at a four-sided or balanced state of mind. Then the light of intuition or flame of fire burns in our hearts,

yet it is not consumed—there is no loss of substance. In brain thinking there is a vibratory process that uses up nerve tissue, but in the wisdom that comes from the heart, the "bush" or tissue is not consumed. This thinking in wisdom is "holy ground," or substance in its spiritual wholeness; that is, the idea of substance in Divine Mind. When this holy ground is approached by man he must take off from his understanding all limited thoughts of the absolute—put his shoes off his feet.

It is at this wisdom center within that God proclaims himself to be the Father of fathers, the God of Abraham, Isaac, and Jacob; thus our real Father is Spirit.

In our communion in the silence with the light within, the bondage of the higher to the lower is made clear to us, and the true way of release is indicated. We see the possibilities of man and the goodness of the "promised land" to which we can raise every thought. But Moses was very meek—we feel our inability and we say, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Then we have the assurance of God's power with us—"Certainly I will be with thee." It is in the recognition of the power and the presence of God that all our strength and all our ability lie. Jesus, the great spiritual master, said, "The Father abiding in me doeth his works."

All great structures are erected on firm foundations. Whomever the Lord calls to a work will succeed in the end, if he lays his foundation deep and strong in spiritual understanding. This understanding is attained through meditation and study in the silence. Moses was forty years separated from the busy haunts of men, learning to know God "face to face."

In silent meditation we infuse into the inner mind realms the same energy which, used without, would make us notable in some worldly achievement. But

unless we do this inner work and lay the foundation of strength and power in the subjective mind, we shall find ourselves in failing health when called upon for extra exertion in some great effort.

The angel of the Lord, the flame of fire, and the bush, are all within the consciousness of man, becoming manifest through interior concentration. The bush is a nerve center through which the universal life energy runs like electricity over a wire, making a light but not consuming. The angel is the presiding intelligence that is always present in every life action or function.

Man is first attracted by the phenomenal side of spiritual things; then when he gives his attention for the purpose of knowing the cause, the Lord reveals himself. When Moses turned aside and began to investigate, he found that he was on holy ground. The forces of the Spirit at the center of man's body are so intense that the outer consciousness cannot stand the current and hold itself together; absolutely pure in essence, this inner fire must be approached by the pure spiritual thought. Removing the sandals is symbolical of taking all material concepts from the understanding.

The Spirit of the Lord has been evolving in the subconsciousness, incarnation after incarnation. This I AM was the moving factor in Abraham, Isaac, and Jacob—the Lord is present in all.

Egypt is strictly material consciousness. It pertains to the physical sense of life, the corporeal organism. Canaan is life and substance in a radiant state; here Spirit finds its natural expression. The thoughts that belong in the radiant body have become slaves of material sense, and the higher self, the Lord, would set them free. But to do this the higher understanding must become part of their consciousness. All things are created by and through certain states of mind or consciousness.

The higher spiritual consciousness is infused into the

mortal or personal. Personal *I* must take on supreme I AM. When this is first experienced there is a feeling of inefficiency. But the Lord's inner promise to be present under all circumstances is a mighty assurance.

Metaphysicians have learned by experience the power of words and thoughts sent forth in the name of the supreme I AM. The Word of the Lord spoken by naturally weak men has produced marvelous results. They set their minds, not upon their own weak ideas of man and his abilities, but upon the mightiness of the great I AM. The Lord God, speaking through them, does the work of the Master. "I speak not from myself: but the Father abiding in me [supreme I AM] doeth his works."

Moses and Pharaoh represent two forces at work in the consciousness—especially that part pertaining to the body. Moses represents the evolutionary force of new ideas which have grown in the subconsciousness; these forces struggle with the old states of limitation and material ignorance, trying to rise out of their depths into a higher life expression. The rising into a higher life is symbolized by the man Moses, whose name means "drawn out." As a child he was drawn out of the water, a negative yet universal condition in life evolution. Pharaoh represents the force that rules the body under the material régime. The Lord is the universal law whose impulse is always upward and onward. It is found by those who are undergoing the regenerative process, which the Scriptures symbolically describe, that these two forces are constantly at work in consciousness, one holding to old ideas and striving to perpetuate them in form, and the other idealizing the new and bending every effort to break away from material bondage and rise above its limitations. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh." Looking at it from the personal standpoint, we are likely to cry out in this struggle, "Who shall deliver me out of the body

of this death?" But as philosophers in the understanding of the law of change, we balance ourselves between these two forces and let them work out under the equilibrium of the universal preserver of all forms, the Lord.

Here is consolation for those who chafe under the whips and the cords of the regenerative law. Because of their many defeats and the snail's pace at which they progress, they think that they are off the track. However, they are not. They will attain their good if they just persevere and patiently wait upon the Lord. If the energy of Spirit were instantly poured into the body it would destroy the organism because of the impurities of the flesh, but by and through the evolutionary adjustment of the natural man, the spirit not only preserves but raises up the substance and life of the organism. The purpose of our spiritual thoughts (the children of Israel) down in the body (Egypt) is to raise up the body—gradually to infuse into it a more enduring life and substance. At the same time our spiritual thoughts get the substance (corn) which is to sustain their existence in the world of phenomena.

When you affirm the spirituality of the body and yearn for release from its bondage, you are making demands upon Pharaoh. In fear that he will all at once lose his hold upon life, he hardens his heart, and sometimes the Lord, the universal law of equilibrium, hardens it for him. Then there seems a failure to attain that which you have tried to demonstrate. But a step has been taken in the evolution of the body, and you will find that you are gradually becoming stronger both physically and spiritually.

There are climaxes in this refining trend of the consciousness, and in these we make a signal effort and realize a great uplift. "Jewels of silver, and jewels of gold" represent wisdom and love in an external sense, which are to be asked or demanded by the chil-

dren of Israel. (The word "borrow" in the authorized version is an error.) The meaning is that we are to affirm that all wisdom and all love, even in their most external manifestations, are spiritual. By so affirming we put Spirit into control both within and without, and do away with the external ruling power which is the "first-born in the land of Egypt." The first-born of every state of consciousness is the personal *I*. When the flood of light from the universal is let in through our declaration of the one wisdom and one love, this *I* of every mortal state of consciousness is slain, and there is a "great cry throughout all the land of Egypt."

We may mentally have made our truest statements and seemingly complied with all the law, yet Pharaoh does not let our people go—there is no realization of freedom in the body consciousness. Another step is necessary, which is typified in the feast of the Passover.

In every change of consciousness on the physical plane, there is a breaking down of some cells and a building up of other cells to take their places. Mentally this is denial and affirmation, and this process in the body is the result of these two movements in the mind which have occurred at some previous period. We let go of the animal life and take hold of the spiritual by giving up consciously to this "passing over" process, which takes place when the old cells are replaced by the new. The lamb which is killed and eaten in the night represents giving up the animal life in the obscurity of the mortal body. The command is that the lamb shall be without spot or blemish, and be wholly eaten after being roasted with fire. This refers to the complete surrender of the human life after it has been purified by the fires of regeneration. Fire represents the positive, affirmative state of mind, as opposed to the negative or watery state. The children of Israel were commanded not to let the lamb be "sodden." "Sodden" is the Old English past participle of "seethe." We are not to allow the life in

our organism to simmer and stew with the worries and negative words of mortality, but we must set it afire with strong words of absolute Truth.

This is to show us that there must be a physical as well as a mental sacrifice, and that "the whole congregation of the children of Israel" will join in it; that is, the whole consciousness of spiritual desire will acquiesce. Many metaphysicians think that it is not necessary to change the habits of the sense man—that one has only to keep his thoughts right and the flesh will thereby be wholly regulated. But the Scripture teaches that there must be a conscious physical change before the complete demonstration in mind and body is manifest. Thoughts work themselves out in things, and we get the full result of their work only when we follow them consciously every step of the way and help them along. Watch your thoughts as they work their way through your organism, and, if you find that some pure thought of spiritual life is striving to free the life in the appetites and passions of your physical Egypt, help it by consciously elevating that life to the open door of your mind. This is typified by putting the blood of the lamb on the two side posts and on the lintel of the door of the house. Do not be afraid to express your inner life to the Lord, for only in perfect candor and childlike innocence can man come under the protection of the divine law.

So long as there is a hidden, secret use of God's life in our habits and ways that we are not willing that all should know, just so long will the bondage of Egypt's Pharaoh hold us in its clutches. The whole man must be pure, and his inner life must be made so open and free that he will not be afraid to blazon it upon the very doors of his house where all who pass may read. Then the Lord will execute his judgment, and those who have purified the life of the lamb of the body will escape the messenger or thought of death.

FOLLOWING JESUS IN THE REGENERATION

Unity readers are asking instructions for the development, under the Jesus Christ plan, of the twelve fundamental faculties of man. The following is the outline of a lesson on the faculty, divine order, as taught by Cora G. Dedrick in her classes at Unity headquarters. These lessons are based on the book, "Christian Healing," by Charles Fillmore.

HOW MANY of you, having gone to a theater to witness some wonderful play, for a while did little but observe the working of the machinery auxiliary to the play? At exactly the right time the curtain went up. At a glance you were able to note the harmonious arrangement of the stage. The scenery and the furnishings were a suitable background for the scene that was to be enacted. The different characters were introduced at the right time in just the order that would make the play most effective. All things happened at the psychological moment. Order and system were so apparent that you could not help noticing them.

The same law of order and system that is necessary to a play is necessary to right relations among all the peoples of the earth. Were is not for the law of divine order, confusion would be apparent everywhere. Law and order are back of all manifestation. All creation is working through an evolutionary process under law. Especially is this true of man, in whom and through whom God carries forward the creative law.

The perfect man is created as a perfect-man idea which is to be manifested under the law of divine order. This perfect-man pattern (Christ) is working itself out through the flesh, coming into perfect manifestation under law and order.

Man has free will, and in his ignorance he often acts in direct opposition to the divine law, but when he

reaches a certain stage of understanding he strives earnestly to keep the divine law. He knows that his freedom will come by his coöperating intelligently with the law. "Ye shall know the truth, and the truth shall make you free."

In working out his problems of everyday life, man should first take into consideration the relation that the problem bears toward God, then toward his fellow men and himself. Next he should lay hold of the ideas that are to be worked upon by divine law. As these fundamental ideas are incorporated into consciousness they make contact with thought forces on various planes of action, and the many complex problems that arise in the course of the soul's evolution are harmonized under the higher law.

It is very clear that the safety of the people of the earth lies in the operation of the law of order upon which the universe is founded. To be happy we must coöperate with God's eternal laws and allow them to work peacefully and thoroughly in and through all that we do. Divine law is not hard and binding; it expresses itself in freedom and joy.

Our so-called laws of civilization are in a way copied after the divine law, but personality has entered in, and thoughts of ambition, selfishness, and greed are dominant; therefore manmade laws are colored with the personal ambitions of man. To the man immersed in sense, to be overtaken by the law means to be convicted of crime and to be fined or imprisoned. One overtaken by the divine law—that is, one who has not acted in harmony with the divine law—suffers mental and physical imprisonment; he fails to grow spiritually and the reactions of the forces of life within him destroy his body. The illumined soul prays for greater strength, greater power to coöperate with the law, counting it a privilege to pay the last farthing of the penalty that has been imposed because of his transgression of

the law, for by so doing he enters to a greater degree into the heavenly kingdom.

The divine law of order working in the subconsciousness unearths buried talents, reveals hidden powers, and paves the way for their expression. The divine law of order coördinates the mind powers so that new inspirations may come forth and find unhindered recognition and lodgment in the conscious mind. The divine law of order emphasizes the overcoming power of man, thereby abolishing fear and despair. Sickness and weakness are never to be recognized as having place in divine law and order. Health and freedom are always the outworkings of God's wondrous plan. In short, while man apparently is undergoing continual change, both physically and mentally, the changeless law of order is operating in the spiritual depths of his being.

Our spiritual realizations blend in the subconsciousness and work to eliminate the weak and the negative; a wonderful law of order is at work there. There is a yoking and a pulling together of the spiritual powers, to the end that both soul and body may be lifted to the divine standard. "Even so must the Son of man be lifted up."

In II Peter 1:2-3 is depicted the manner in which order and law unfold spiritual qualities:

> Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; and in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness; and in *your* godliness brotherly kindness; and in *your* brotherly kindness love.

For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

By broadly watching the results of the operation of the universal law we perceive that the whole world is a stage and that each one has his part to play; we see that in man there is a specific spiritual faculty which, when unfolded, moves the machinery of mind, body, and affairs more perfectly, scientifically, harmoniously, and skillfully than the efficient stage manager handles a play.

In the development of the type man Jesus, James (son of Alphæus) represents law and order. His work was to coöperate with the other disciples, just as the orderly movement of a play depends upon the coöperation of the players. The center of order in the body of man is located at a nerve center back of the navel. By employing prayer and meditation one may quicken the ganglionic nerve cells at the order center. It is through the navel that the unborn babe receives its sustenance from the mother; so it is through this order center that the soul, spiritually quickened, receives the divine manna direct from the Father-Mother God. Through our meditation and consecration the spiritual laws are unfolded to us from within. Then our realization of God as the great Father-Mother is quickened and not only do we discern the soul experiences that have been ours in former lives, but it is revealed to us that certain unfulfilled desires have determined our present parentage. The inner realization corresponds with the outer manifestation.

Divine order radiates its mighty power into the other faculties and sets them into sustained activity, to the end that the perfect man shall be brought forth. Thus through the operation of divine order, the greatness of the soul is demonstrated and the nature of God is revealed.

For a drill in the silence, meditate upon this word,

first with the attention centered just back of the heart and then back of the navel:

Divine order is active in my mind, body, and affairs, and all things are working together for my good.

Realize that the order of Divine Mind is awakened in you and that every function and organ of your being is, under a divine law, inspired with health, harmony, peace, joy, satisfaction. As you listen to a wonderful symphony, feel the radiant glow and harmony of Spirit penetrating every part of your being.

MOTHERS' DAY

On this Mothers' day I enter the silence. I let the promise of the past and present sink into my soul, "As one whom his mother comforteth so will I comfort you."

As these words came to give the people a new understanding of a God they had placed in a far-off heaven, so they give to me a fuller understanding of the vast eternal love of that great Father-Mother God, whose eternal presence cannot leave me.

I recall how when a little child in infant sorrow I rushed for consolation to my mother's arms. I feel again the touch of lips that kissed the childish hurt away.

As the darkness of the night was turned to daylight when I heard my mother's voice, so the darkness of life's path becomes illuminated when I shut out all other sounds and listen in the silence for the voice within—"Lo, I am with you alway—so will I comfort you."
—*Evelyn Whitell; The Silence.*

PRAY FOR THE GODLIKE VISION

There should be less prayer that seeks to bring God to see things as we see them and do things as we want them, and more of the kind that seeks to see things as God sees them and seeks strength to do the things that God would have us do, and to meet bravely and faithfully our duties in life.—*St. Anthony Messenger.*

FORGIVENESS AND LOVE

HARRISON R. HEYWARD

THE WORLD'S greatest lesson on forgiveness is comprised in these words: "Father, forgive them; for they know not what they do." All Christians are familiar with this statement, though they do not always apply it in time of trial. If you can think of these words when you are being persecuted or despitefully used, there will come to your mind a great thought of loving forgiveness which not only will cleanse your consciousness of all wrong, but will harmonize conditions about you.

Jesus gave us lessons that may be applied successfully to the solution of any problem. On one occasion Peter asked the Master how often he should forgive his brother who sinned against him, and citing the Mosaic law, he further inquired: "until seven times?" The Master said to Peter: "I say not unto thee, Until seven times; but, Until seventy times seven." The Master taught complete forgiveness through endless patience and tolerance.

Many a person says something about like this: "I forgive him, but I shall never forget the wrong that he has done to me." Such forgiveness is not complete, and sooner or later the old thought of animosity or revenge will repeat itself in consciousness, causing more inharmony. The old thought of evil must be blotted out entirely by denials and a new thought of love must be established by affirmations.

If in writing a letter you discern that you have inserted the wrong word by mistake you immediately erase the error and replace it with the word that expresses your idea. This rule may be applied in forgiveness. If you realize that you are holding the wrong thought against yourself, or against your condition, or against your fellow man, you should instantly erase it

by denial of the error and replace it with affirmation of the truth. To be forgiven you must eradicate from your mind all thoughts of enmity, malice, condemnation, and resentment.

Every thought in mind must be harmonized and established in perfection. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." This explains plainly that forgiveness is to harmonize one's whole realm of thoughts. If you have aught against your fellow man or if your fellow man has aught against you, you must cast that out of your mind before you can enter into the peaceful attitude of mind in which you can offer love and good will to all men.

If you hold the least unforgiving thought in your mind against another you are not in the Christ mind. In treating the unforgiving state of mind, Paul said:

> If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions . . . be of the same mind, having the same love, being in one accord, of one mind . . . Have this mind in you, which was also in Christ Jesus.

The Christ mind is the mind of love. Love is too pure to behold iniquity. Love takes no account of evil; love rejoices not in unrighteous thoughts, but rejoices with thoughts of truth.

The law of Moses tells us not to commit adultery. People sometimes think of adultery as an act pertaining only to one who is unfaithful to his marriage vows; but Jesus said, "every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." Metaphysicians always deal with the thought back of the act, because they know that thought precedes action. Every form of impure thought is unchastity; and he who entertains impure thoughts has

committed adultery in his heart; that is, he has adulterated his pure thoughts by negative thinking.

The people of today are much like the Pharisees of old; they condemn a person for an act which they themselves have committed in thought. The Pharisees brought a woman to Jesus, and said: "Teacher, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what sayest thou of her?" Jesus knew the very intent of their minds, and he said: "He that is without sin among you, let him first cast a stone at her." The woman was set free, because her accusers were not found righteous enough to condemn her. This emphasizes the truth that we have no right to pass judgment on the actions of others unless we are perfect in our own thoughts. When we are perfect in our own thoughts our judgment is true, because then we judge from the Christ principle, and not from appearances. "Judge not according to appearance, but judge righteous judgment." To judge righteously is to judge in right relation to the Christ that is innate in man.

Man in his Christ nature is perfect, but in his mortal nature he is imperfect. The great truth that every overcomer must learn is to see man in his original perfection and to deny all his shortcomings and sins. Forgiveness plays a great part in overcoming mortal limitations.

Jesus admonished mankind, "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also." While I was in a camp during the World war I had many experiences which proved to me the truth of these sayings of Jesus. One afternoon a soldier became very angry with me and thrust out his right hand to strike me. I was too near to him to dodge the blow. Instantly I began to hold for him a thought of perfect

love. His hand was stayed. For a long time I thought of that experience and of similar experiences as miracles, but now I realize the exactness of the law that Jesus taught.

Our enemy is that to which we are in a state of resistance. It is not necessarily a person. Some of our greatest enemies are the activities of our own thoughts. As Jesus says, "A man's foes [thoughts] *shall be* they of his own household [mind]." The household is, primarily, the consciousness of man. Not having the right understanding of the action of his mind, man is constantly warring with his own thoughts, and his dual state of consciousness carries his battle without and attracts that which is adverse, in both friends and enemies. Instead of declaring war on his external conditions he should get to work to establish peace with every adverse thought in his own household. Resistance never can bring peace, because it is contrary to law. We should not resist evil, but should overcome evil with love.

Love is the very action of life manifesting for the mutual good of all concerned. Love is the expression of truth in action that reveals God. Love is that which makes for harmony and good will toward men. If you divinely love your fellow men, not only will you forgive them but you will forget their shortcomings and their sins; you will blot them entirely out of your mind. The forgiving Christ love is a great harmonizing, healing power when it is set into action. Practice this love by daily affirming and realizing this thought:

The forgiving love of Jesus Christ is now manifest in me, and I freely forgive everybody against whom I have any grievance. I am at peace with all creation.

Many illnesses of body and inharmonies in affairs are caused by unforgiveness. Many persons fail to demonstrate healing because of some unforgiving thoughts that they are holding in mind. The only remedy for these

diseased thoughts is love. Fill yourself with love and radiate love to everybody whom you contact. Affirm love every moment, every day. Say silently, *Infinite love fills my mind and thrills my body with its perfect life.* Hold this thought for every person whom you meet during the day: *Infinite love fills your mind and thrills your body with its perfect life.*

THE GREATEST OF ALL POWERS

Love is indeed the greatest of all powers in the universe, and mankind must learn something more about this supreme energy, which has little in common with the human emotion called love. Love does not seek to serve personal interest; it is the element which unites and harmonizes all effort for the higher life of every community; it makes existence sweet for all. Love enables us to see that in others is vested the right of choice, just the same as in ourselves. We must see that each one may have equally good reasons upon which to base his opinions and actions. The whole of humanity should be welded into one great and loving family. Love speaks a universal language, understood by every living thing, no matter what tongue voices it, or if it be expressed without words.—*Jennie H. Croft.*

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.

—*Psalms 1:1-3.*

A SCIENTIST'S GOD

(The following extracts are reprinted from Collier's, The National Weekly. They are taken from Samuel Crowther's account of an interview that he had with Robert Andrews Millikan, Ph. D., Sc. D. Dr. Millikan has been awarded the Nobel Prize for his revolutionary discoveries in electricity.)

I CANNOT explain why I am alive rather than dead. Physiologists can tell me a great deal about the mechanical and the chemical processes of my body, but they cannot say why I am alive. But would it not be utterly absurd for me to deny I am alive?

"Our scientific knowledge compared with what we knew a hundred years ago is very great, but compared with what there is to be known it is trivial. The map of the earth used to have on it many great, blank spaces marked 'unexplored.' Now there are very few of them.

"The map of science is still a great blank sheet with only here and there a dot to show what has been charted, and the more we investigate the more we see how far we are from any real comprehension of it all and the clearer we see that in the very admission of our ignorance and finiteness we recognize the existence of a something, a power, a being in whom and because of whom we live and move and have our being—a creator by whatever name we may call him.

"I am not much concerned as to whether I agree precisely with you in my conception of that creator or not, for 'Canst thou by searching find out God?'

"Both your conception and mine must in the nature of the case be vague and indefinite.

"Least of all am I disposed to quarrel with the man who spiritualizes nature and says that God is to him the soul of the universe, for spirit, personality, and all these abstract conceptions which go with it, like love, duty, and beauty, exist for you and for me just as much as do iron,

wood, and water. They are in every way as real for us as are the physical things which we handle.

"No man, therefore, can picture nature as devoid of these attributes which are a part of your experience and mine, and which you and I know are in nature.

"If you, then, in your conception identify God with nature, you must perforce attribute to him consciousness and personality, or, better, superconsciousness and superpersonality. You cannot possibly synthesize nature and leave out its most outstanding attributes. Nor can you get these potentialities out of nature, no matter how far back you go in time.

"In other words, materialism, as commonly understood, is an altogether absurd and an utterly irrational philosophy, and is indeed so regarded by most thoughtful men.

"Without attempting, then, to go farther in defining what in the nature of the case is undefinable, let me reassert my conviction that although you may not believe in some particular conception of God which I may try to give expression to, and although it is unquestionably true that many of our conceptions are sometimes childishly anthropomorphic, every one who is sufficiently in possession of his faculties to recognize his own inability to comprehend the problem of existence bows his head in the presence of the nature, if you will—the God, I prefer to say—who is behind it all and whose attributes are partially revealed to us in it all, so that it pains me as much as it did Kelvin 'to hear crudely atheistic views expressed by men who have never known the deeper side of existence.'

"Let me, then, henceforth use the word God to describe that which is behind the mystery of existence and that which gives meaning to it.

"I think you will not misunderstand me, then, when I say that I have never known a thinking man who did not believe in God.

"How little we know about the ultimate nature of things is strikingly shown by the changes in our conceptions which have come about within the last thirty years. When I started my graduate work in 1893 we were very sure that the physical foundations of the world were built with some seventy unchangeable, indestructible elements.

"Also we made a sharp distinction between matter-physics and ether-physics. We believed in the conservation of energy, the conservation of mass, and the conservation of momentum, and we knew exactly how, with the aid of these principles, the universe managed to keep going. But we are much less certain about this now than we were then.

"In 1895 the X-ray came in as an absolutely new phenomenon and then came radioactivity, which has shown us that 'the elements' are not at all ultimate things, that atoms are continually undergoing change, and are not indestructible. It appears now that the electromagnetic laws no longer hold in the interaction of electrons within atoms. Einstein has concluded that mass and energy are interchangeable terms and we all now agree that the former distinctions between material, electrical, and ethereal phenomena must be discarded. And so I am very chary about declaring that our present scientific conceptions and hypotheses are going to last forever, and I am a good deal more chary about making dogmatic denials or affirmations in the field of religion—a field which by general assent lies outside the region in which intellectual knowledge is possible.

"This much I can say with definiteness—namely, that there is no scientific basis for the denial of religion—nor is there in my judgment any excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little of science and men who know very little of religion do indeed get to quarreling, and the onlookers imagine that there is a conflict

between science and religion, whereas the conflict is only between two different species of ignorance.

"The first important quarrel of this sort arose over the advancing by Copernicus of his theory that the earth, instead of being a flat plane and the center of the universe, was actually only one of a number of little planets, rotating once a day upon its axis and circling once a year about the sun. Copernicus was a priest—the canon of a cathedral—and he was primarily a religious rather than a scientific man. He knew that the foundations of real religion are not laid where scientific discoveries of any kind can disturb them. He was persecuted, not because he went against the teachings of religion but because under his theory man was not the center of the universe and this was most displeasing news to quite a number of egoists.

"The Christian church, or that part of it which is possessed of intelligence and understanding, no longer has any theological interest either in astronomy or in evolution. These are in fact purely scientific matters about which our ideas necessarily change as our knowledge increases.

"We firmly believed for many years that the sun was merely a white-hot body gradually cooling off. Now we know that if it were merely that it would have cooled off long ago, and we are searching for the source of its continuous supply of heat and are inclined to the belief that it is due to some form of subatomic change. Our discoveries in this realm are as revolutionary as were those of Copernicus, but no one thinks of them as anti-religious.

"The impossibility of real science and real religion ever conflicting becomes evident when one examines the purpose of science and the purpose of religion. The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws and the processes of nature. The even more im-

portant task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind.

"Many of our great scientists have actually been men of profound religious convictions and life. Lord Kelvin's estimate of the age of the earth at around a hundred million years did not seem to him or to the church to be in conflict with the first chapters of Genesis. He said:

"'I believe that the more thoroughly science is studied the further does it take us from anything comparable to atheism.' And again: 'If you think strongly enough, you will be forced by science to the belief in God, which is the foundation of all religion. You will find it not antagonistic but helpful to religion.'

"Take other great scientific leaders—Sir Isaac Newton, Michael Faraday, James Clerk-Maxwell, Louis Pasteur. All these men were not only religious men but they were also faithful members of their communions. For the most important thing in the world is a belief in moral and spiritual values—a belief that there is a significance and a meaning to existence—a belief that we are going somewhere! These men could scarcely have been so great had they been lacking in this belief. . . .

"Men who have the stuff in them which makes heroes all believe in God—in a power in the world which makes for righteousness.

"And it is becoming more and more clear that to man himself has been assigned a very large rôle in the scheme of development. The processes of evolution have been enormously accelerated since man became conscious of himself and of his powers. We seem to be approaching, through science, nearer and nearer to the control of our own destinies. We are now building plants and fruits and even animals to our taste. We make drought-resisting wheat and seedless oranges and grapes. We

breed cattle and sheep and hogs for the climate they are to live in and for the ends which we wish them to serve. The common laborer in this country receives roughly twenty times the wage of a similar class of laborers in China or India, because science has provided him slaves of iron and steel.

"Through the discovery of radioactivity we have gained a new conception of the universe and of the way matter is behaving. The amount of heat given off from one gram of radium in disintegrating into lead is three hundred thousand times as much as the amount of heat given off in the burning of one gram of coal. There is not enough radium in the world to make the energy derived from it of much practical value, but similar energy must be locked up in other atoms which we have not yet tamed. Somewhere, somehow, it is probable that what we know as the elements are continually forming—that they are being put together somewhere in the laboratories of the stars. Can we learn to control the process? Only research can tell.

"It is not beyond belief that we may some time be able to do in our laboratories what the sun is doing in its laboratory. Then it is conceivable that science could, if given the chance, transform this world within a generation.

"But to what end? Without the moral background of religion, without the spirit of service which is the essence of religion, our new powers will only be the means of our destruction."

THE CHRIST

He is a path, if any be misled;
  He is a robe, if any naked be;
If any chance to hunger, He is bread;
  If any be a bondman, He is free;
  If any be but weak, how strong is He!

—*Giles Fletcher.*

MATTER—SPIRIT—SUBSTANCE

T. E. MERRITT

A WORD is a seed case in which is a kernel, an idea or a combination of ideas. The lexicographer's task is to express, accurately and briefly, the idea contained in each word that he defines. It is not an easy task, for to no two persons does a word connote exactly the same idea. The ideas that the word "matter" conveys to different minds are as various as the patterns of the flakes of snow—of which it is said that no two are wholly alike. For me, matter signifies one thing; for my neighbor, quite another. He might declare matter and spirit to be antonyms; I, on the contrary, might find them, to some degree, synonyms, since certain of the qualities expressed in the two words seem common to both.

No man's vocabulary contains so many pairs of perfect synonyms as he may fancy. For any given idea (kernel), there often exists only as many words (seed cases) as man has invented languages. Perhaps there are even fewer such words than there are languages, since certain ideas of one people may not yet have penetrated the consciousness of, and therefore not have entered into the language of another people. On the other hand, the contents of every such word-receptacle—that is, the ideas that will fit into it—are as numerous as there are individuals in the universe. It is true that the Englishman's "rose" is the Spaniard's *rosa*. But no two men mean to express identical thoughts in using the word "rose" or any of its foreign equivalents. We might alter the words of Shakespeare and say: "What's in a name? The fragrance of a rose to me is not its fragrance to another." What is matter? From every man comes a different definition.

Time increases this diversity of replies. Not only is my conception of matter unlike my neighbor's, but our contemporary composite conception is unlike the com-

posite conception that our grandfathers held. The latter would have illustrated their notion of matter with a heavy stone, stating positively that it was without inward activity. But today many of their offspring, though they still call a stone matter, state that, far from being without inner movement, it is a seething mass of constantly-moving electrons.

The Archbishop of York has written: "We have come to a time when it is recognized that . . . the phrases, 'material' and 'spiritual,' signify differences of method and inquiry, and not differences of fundamental reality. Perpetually, everywhere, the spiritual is breaking through the material and transforming it." Dr. Willis R. Whitney, director of the General Electric Company's research laboratories, is reported to have said, at a recent meeting of the American Chemical Society: "Matter is at least not merely dry and hard, nor yet soft and wet. It is electronic and celestial, whatever that may mean, and the most we know about it is that it is almost entirely space. It is as empty as the sky. It is almost as empty as a perfect vacuum, although it usually contains a lot of energy."

Thus we see, side by side with man's mental and spiritual development, a corresponding development of his words. Metaphysicians are not so eager today as they were a decade or two ago to cast aside arbitrarily all that seems at first glance to come under the category of matter. They are daily discarding, more and more, the unreasoning attitude expressed by the zealous student of Christian metaphysics who, on first beholding the Grand Cañon, exclaimed: "But what a pity that it isn't real!" They no longer attempt to relegate their bodies to the "material" scrap heap, no longer condemn, as negative matter, that which is only manifestation, objectification. This is most gratifying, for how difficult many metaphysicians found it, in the old days, to make "matter" always synonymous with "evil"! For in-

tuition—that something higher than reason—told them then, as it tells them now, that such a theory calls for an impossible elimination of countless things that, like the body, are as essential to the perfect plan as man is necessary to the self-expression of God.

The writer once heard this conversation between two young students of metaphysics:

"But surely you don't believe the body to be material?"

"That depends on what you mean by 'material.'"

"Well, the opposite of 'spiritual.'"

"But if 'matter' and 'spirit' have naught in common, with which of them is 'substance' synonymous? Is substance matter, or is it spirit?"

"Well, I always think of it as a little like both. Of course, it's perfect, like spirit."

"But you admit it has some qualities that matter has? For instance, the divine substance of which my body is made, has at least one of the qualities of matter—definiteness—has it not? The divine substance of my body is definitely individualized in me, and not in another."

"But it is immutable, like spirit."

"Yes, that is a quality that substance has in common, not with matter, but with spirit. So, you see, it has two divine qualities, one of which it shares with spirit, the other with matter."

Who would object to a material body if that meant a perfect and eternal body?

Let us judge righteous judgment before we approve a thing as eternal or condemn it as material. Let us not make rash statements regarding the finished kingdom. Let us qualify somewhat our declarations as to what is or is not to be found there. We say: "In the absolute there is neither time nor space." And that is true; but space may include much that is agreeable, as well as what is disagreeable. The human sense of separation

from loved ones is, of course, illusion to the extent to which it brings sorrow. But on the other hand, the sense of distance may be most agreeable. We all have noticed children's delight in the stereoscope and have found the same enjoyment for ourselves in watching a cinema travelog taken from the rear platform of a moving train or from the poop deck of a steamer. The very delightful sense of space between elevations and depressions in the landscape, between individual trees or rocks, is emphasized in the cinema, as in the stereoscope. No, we certainly shall not forfeit, in the kingdom of the perfect, this very pleasant phase of distance. The eternal landscape cannot be reproduced by our three-dimensional methods: God is something more than painter, something more than architect. Madame de Staël called architecture "frozen music;" in the same spirit one might call God's edifices "rhythmic architecture," for the Master Builder works with an infinitely greater number of dimensions than the three of our now-visible dream-world. Thus we see the word "space" taking on new meaning.

Indeed, one finds all words gaining fresh significance as he employs them on his journey toward spiritual maturity. We always have been familiar with the statement, "For in him we live, and move, and have our being." Perhaps in former times "have our being" meant little more than an idle, if poetic, repetition of "live"—and "live" meant that men should struggle more or less patiently through their allotted periods of intermittent joy and sorrow. But how inspiring is our analysis of the same words today: For in him we have life; he guides our every movement; for in infinite life we have our being. Our being is our consciousness plus our substance, our thoughts and our feelings plus our bodies and our environments.

Why do we make such new use of the word "substance"? Do we employ it because it has always

symbolized the qualities that we approve in "spirit"? By no means. To our fathers it was nearly the very opposite of "spirit," and to the materialist it still suggests much that we object to in matter—mutability, inconsistency, want of orderliness. We have not adopted substance either as a perfect synonym of spirit or as an antonym of matter, but rather, by contemporary agreement, we have given to it what is desirable, what is true, in them both and withheld from it what is objectionable in both. For even around the word "spirit" there has gathered much that is unrelated to perfection—indefiniteness, ethereality, unsubstantiality. We have been using the word "spirit" these many centuries, not because it expressed perfectly what we were trying to name, but simply because it came much nearer to doing so than "matter."

Many might raise objections to the use of even the comparatively adequate word "substance" in this special sense, if Webster and others did not approve. But it is idle to split hairs over the relative values of word symbols when the ideas that they symbolize are what we need to test. Let us forget the inadequacy of language and remember only what language expresses of the eternal. The symbol changes; the idea, never. Before Abraham was, perfection is. Æons before the birth of the English words "perfect," "spiritual," and "substance," perfect spiritual substance was. Our task is not so much to name it correctly—however desirable that may be—as to cognize, to feel its divine qualities. Let us keep this new-old word "substance" pure, with the purity of God! Let us make its first quality perfectness. Let us, indeed, keep all other words that we employ equally pure, whole, holy. Let us see to it that they stand for naught unlike perfection, unlike God. We have but to think God, if we would acquire the divine vocabulary approved of God, approved of the divine intelligence.

The Home

Christ is the head of this house.

GRANDMOTHERS' DAY

ALICE L. RUTH

Part II

"WE WERE talking about prayer," said Mrs. Bell, "and how to get the answer."

"It sounds interesting," Mrs. Grey admitted, "but I'm too busy to have any ideas about it. I usually say a prayer before going to sleep; sometimes I go to sleep saying it. There is always a rush at our house. We hurry up in the morning and hurry through the day. We do that every day in the week, and when Sunday comes I'm so weary that in church I usually go to sleep during the long prayer and doze throughout the sermon. I know it's disgraceful and sometimes I stay at home, thinking to take a long nap, but that's a vain hope, for when Sunday school is out and the children see their father and their mother walk down the aisle of the church without me, they want to come home. Sometimes they arrive before I even get to my room. If you ladies find time for quiet and prayer, you don't lead such a rapid-fire life as I do."

"But you enjoy it, don't you?" asked Mrs. Sage, wistfully.

"It is interesting, I can truly say that, but there are times when I should like a safe retreat where I might rest undisturbed even by my precious grandchildren, just for an hour or two."

"I might have had a similar experience at my son's,"

said Mrs. Gay, "if I had not understood the power of prayer and taken a decided stand for the quiet and the seclusion that every one should have at some time each day. It was not my pleasure to leave my home and go there, but James had met with financial reverses and his wife had long wanted to be his stenographer, so that seemed to her just the time to step in and save a stenographer's salary. Mabel first asked me to keep baby May during the day, for she was beginning to walk and was much too active for the housekeeper to handle. 'You are so fond of her, Mother, I told James I knew that you would rather keep her with you than leave her to the uncertain care of the housekeeper,' Mabel said; and I couldn't deny it. I brought May over to my home. Jane and Nita followed a little later. Jane was six and Nita only four and they were lonesome, when their mother and the baby were gone. I had three piano students to instruct that morning and two in the afternoon, and the children required almost constant attention. When I took them home that night I explained the situation to James and Mabel. James said that it was not fair to put such a burden on me and that Mabel was needed more at home than anywhere else. But Mabel was thoroughly tired of being bound to her home and her children. She had been a stenographer and she liked stenographic work. She suggested a nursemaid for May, and other details were talked over, but nothing was definitely settled. The next morning Mabel called me over the phone and asked me to come over for a week or two until they could make other arrangements. She said the housekeeper would do the cooking and cleaning if I would only look after the children. It was time for my summer vacation, so I notified my pupils and went to take charge of my grandchildren.

"That night I slept in a bedroom called 'the nursery,' with May for a bedmate. Jane and Nita had their

bed a few feet from ours; they were so delighted to have me with them that for a long time they couldn't go to sleep. They wanted stories, and when at last they slept, I was too sleepy for prayer. Nita awakened early in the morning and came over to kiss me. I longed for another nap, but neither nap nor meditation was possible.

"In a few days things began to irritate me and I was surprised to note that I was losing my usual poise.

"Mabel met some nice people who wanted to rent a furnished home and she suggested that I might as well receive a rental from my home while I was not using it. 'Just collecting rent,' she said, 'is easier than teaching music.' 'I may consider it,' I replied, 'if I can reserve a bedroom for my own use, for I must have a room where I can rest alone.' Mabel was surprised to hear that I wasn't resting and she couldn't understand how the baby could spoil my rest when she always slept so well all night. It wasn't easy for me to explain, for I have observed that the mothers who find their children most tiresome are the most easily hurt when others find them tiresome.

" 'Mother,' she said, 'I planned everything with special consideration for your convenience. I know you adore the children and it would be easier for you to have them all together in your room when James and I are out in the evening.'

" 'Very sweet of you, dear,' I said, 'but I'm going home to sleep in my own room tonight. I'll see you about 10 in the morning.'

" 'Mother,' Mabel called, as I opened the door to step out, 'I have to go to the office at 8 o'clock.'

"I laughingly replied: 'You won't lose your position if you are late one morning.'

"It was good to get home and to be able to think quietly. There was a temptation to resent being managed, as I knew I had been, but I put it aside to

consider how I could best serve. James and Mabel needed me and I could be very helpful to the children if I could guide them and teach them; but to be a beloved plaything, to entertain them at their beck and call at any and all hours, would work injury to all concerned.

"It is written, 'Take with you words, and return unto Jehovah.' I spoke the words, 'I am illumined with the light of divine understanding.' I was thankful to be alone with God in undisturbed stillness, and I went to sleep sure that the light of divine understanding would show me the way.

"Mabel came at 10 in the morning, accompanied by the people who wanted to rent the house. She asked to show them through the rooms and I consented. Everything suited them and they wanted to move in at once. I promised to let them know next day if I decided to rent it. Mabel looked rather chagrined. She lingered after the people left, to tell me that the children had cried themselves to sleep because I had gone home. 'Mabel,' I said, 'the problem of rearing those children is yours, not mine—unless you turn it over to me and I accept it.' Then I frankly made the terms and Mabel was glad to accede to them, even offering me the guest room in her house rather than have me retain a room in my own home. Thus each of us gained the point that she most desired. To Mabel, relief from the care of home and children was just like slipping out of bondage."

"How very strange," interposed Mrs. Sage. "The happiest days of my life were those that were full of work and interest for my growing family. I can't imagine a happy life for a woman outside her home and away from her children."

"You are the domestic type of woman, Mrs. Sage," declared Mrs. Gay, "but there are other types of useful women. We all want to do the thing that we can

do well and enjoy doing. Music, not housework, gave me pleasure. I much preferred teaching music to cooking. I could understand Mabel's desire to work in the line of her choice. I did not oppose her in it, but I claimed for myself the same freedom that I was willing to accord her.

"When our agreement was concluded, I went right over to Mabel's and made the children presentable for lunch. That afternoon I moved into the guest room and blessed the walls and the furniture and thanked the Father for this sanctuary where I could commune with him in the stillness. The children soon learned to respect the privacy of my room as they did the housekeeper's room and their parents' room. This of itself is a lesson that every child should learn, and, because of the poise and divine guidance given me daily in the stillness of my own room, I have been able to give them many lessons in courtesy and consideration for others. That is the whole secret of the children's loving obedience."

Mrs. Bently, who had listened attentively, asked: "Where did you learn so much about prayer, Mrs. Gay?"

"Perhaps you will be surprised," Mrs. Gay replied, "but I got it from a little magazine which I have been reading for several years." Then she mentioned the name of a Truth magazine.

"I thought so," said Mrs. Small, "for I take it. From it I learned to pray for lost articles, as well as for health and for happiness."

"It was through reading the same magazine that I learned to forgive everybody and everything by just filling my mind with love and sending out thoughts of love all the time," Mrs. Sweet declared. "It was not so easy when I first began, for I had many bitter memories, but they all vanished before the magic power of love.

Even enemies became my friends, as I sent my love to the divinity within them."

"I have never mentioned it," said Mrs. Bently, "for I didn't wish to arouse opposition in my family, but one year some one sent me that magazine and I've taken it ever since. The thought that has helped me most is the thought of peace. Jesus said, 'My peace I give unto you.' It came to me like a new gift, straight from its divine source, and I began to meet everything with the thought of peace. I used to get all wrought up over all unusual or unhappy events—and there were plenty of them in my home then—but I learned to meet them with peace and poise. I learned to say, 'None of these things move me,' and now my life runs in smoother channels. Peace is an irresistible force. It subdues all inharmonies."

"I, too, read it," said Mrs. Givens, "and I have a friend who is a teacher and healer."

"Some months ago a friend made me a present of a year's subscription," Mrs. Merritt announced, "and I shall read the magazine with renewed interest now."

"There may be others in our town who are interested in Truth," said Mrs. Gay. "Wouldn't it be fine to begin a study class? There are enough here to form a nucleus. We could put a notice in the paper inviting all who are interested to meet at my home. It would be fine for you, Mrs. Sage, to take up this study," enthusiastically continued Mrs. Gay, "and for all of us."

Thus out of Grandmothers' day grew the first Truth class in that town.

The star is reflected in a little pool when it is still, but it cannot be reflected in the whole ocean when the ocean is not at rest. The heart of man can only achieve that unity which enables it to see God, and to apprehend spiritual truth, when it is itself at one.—*A. Maude Royden.*

TIME AND THE CHILD

"THE thoughts of youth are long, long thoughts."

Can you recall the days of your childhood—the fancies, the longings, and the dreams that intrigued your thought and trailed a lure through the years to come, when you should be large enough, old enough, wise enough to bring the fairyland of your imagination into real life? Probably no boy ever has lived who did not hope to become a hero of some kind. Probably no girl ever has lived who did not hope to become supremely happy through the fulfillment of some girlhood dream.

Do you believe that you would have met long delays in the fulfillment of your dreams and the coming of loftier dreams if you, as a child, had been taught what you now know of the inherent power that insures success and happiness?

There is a way of life which can be opened to every child, and along which he can walk into the world of his brightest hopes. There is a way whereby the hopes of childhood may be molded to fairer forms and to higher destinies than the child can see. The ideas of childhood are susceptible to training. The child will become what to his idea is the most alluring character, will try to do what seems to him the most satisfying act.

Ideals, dreams, plans, run through the immature mind, and leave there the stamp of themselves. The child of today is the citizen of tomorrow. The citizen of today was the child of yesterday.

How can civilization, morality, Christianity be increased except through increasing the child's consideration of the beauty, the goodness, the necessity of better thinking, better aiming, better living?

Wee Wisdom touches the child's life in the fundamentals of Christianity, applied in the practical way.

It teaches him how to regard God; how to expand his mind; how to keep healthy, helpful, cheerful, and courageous.

There is an opportunity for every reader of Unity literature to help forward the Christian civilization of the globe. A year's subscription to Wee Wisdom for some child who now is not reading the magazine will insure that child twelve copies of the magazine, and every copy will be filled with interesting, uplifting Truth teachings. Our percentage of renewals on Wee Wisdom subscriptions is remarkably high. This proves that children who receive the magazine are unwilling to forego its many messages of helpfulness. The magazine does not preach; it educates. It does not warn; it presents the good in a way that appeals to the instinctive good in each child. It does not moralize; the story, the poem, unfolds the lesson in a manner so inviting that the boy reader pictures himself a hero of nobility; and the girl reader becomes a heroine living in the environment of an everlasting good.

Have you read a copy of Wee Wisdom? If you have not, and if you wish to do so before you consider ordering a subscription for some child, send for a sample copy, which will be sent you cheerfully, free of cost to you. The yearly rate is $1.

TO PRESERVE CHILDREN

Take one large, grassy field, one half dozen children, two or three small dogs, a pinch of brook and some pebbles. Mix the children and dogs well together and put them in the field, stirring constantly. Pour the brook over the pebbles. Sprinkle the field with flowers. Spread over all a deep, blue sky, and bake in the hot sun. When brown, remove and set away to cool in a bathtub.—*Michigan Public Health Bulletin.*

MOTHERHOOD DEPARTMENT

THE PURPOSE OF THE MOTHERHOOD DEPARTMENT

Truth students may be classed under two great heads in the uplift of the race: First, those who follow Joseph and Mary in submitting themselves and all their acts to the will of God to the end that they may bring forth the Holy Child; second, those who follow Jesus and take the place of that Holy Child in consciousness and put on the Christ themselves.

We teach regeneration, and we teach also all the steps that lead to regeneration. We are prepared to help humanity in every experience that leads from the present development to the highest, or Jesus Christ consciousness of life.

While there is yet need of souls being born into the physical plane, there is need of the highest teaching by which to prepare parents for the reception and education of these souls. The Mary standard of motherhood prepares the way for the birth of the Christ, and it is through the teaching of the processes which Mary observed that we present the Motherhood Department in Unity magazine.

TESTIMONIALS

Cobleskill, N. Y.—Through my study of the maternity lessons the finer qualities of character mean more to me, and I am getting a clearer understanding of life. I am anxiously awaiting the eighth lesson, and I bless Unity from the fullness of my heart.—*Mrs. F. G. V.*

Halfway, Mich.—I wrote you for prayers. I had difficulty in getting the baby to nurse from a bottle, until it occurred to me to bless his mouth, his lips, his tongue, the bottle, the nipple, the milk, and even the cows that gave the nourishing milk. I then thanked God that my prayer was answered. Next day at the feeding hour baby took the bottle and drank his milk without any trouble. He is gaining in weight. I am truly grateful to God for Unity's prayers. —*Mrs. W. E. E.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

ONE FOOD ONE DRINK

And did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.—*Paul to the Corinthians.*

As we partake of the food before us let us remember that we give it the quality of our thought, and so eat in joy and thanksgiving that we may keep our temple whole and acceptable to the Lord.—*M.*

Father, we see in this food the substance of Spirit which feeds the soul and nourishes the body, and thine is the praise and the glory forever. Amen.—*M. P.*

May the spiritual ideas that this food represents grow in our minds until the measure of fullness found in Christ—the likeness and image of God—is made manifest in our bodies and affairs.—*M. C. O'N.*

We thank thee, Father, for thine ever present abundance, for wisdom and judgment, for the pure substance of Spirit, which nourishes, satisfies, and heals. —*J. W.*

GOD IS SUPPLY

O God of love within me, thou art my fulfilling supply. I thank thee that my deep desires live and move and have their being in thee, and that thou art their life and their irresistible power to express. And I thank thee that what thou art to me thou art also to every other soul on earth.—*Selected.*

SUNDAY LESSONS

Lesson 6, May 9, 1926.

Unity Subject—FAITH'S VICTORY OVER SENSUALITY.

International Subject—ABRAM AND THE KINGS.—Gen. 14:13-24.

13. And there came one that had escaped, and told Abram the Hebrew: now he dwelt by the oaks of Mamre, the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram.

14. And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan.

15. And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16. And he brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people.

17. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him, at the vale of Shaveh (the same is the King's Vale).

18. And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High.

19. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth:

20. And blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all.

21. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22. And Abram said to the king of Sodom, I have lifted up my hand unto Jehovah, God Most High, possessor of heaven and earth,

23. That I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldest say, I have made Abram rich:

24. Save only that which the young men have eaten, and the portion of the men that went with me, Aner, Eshcol, and Mamre; let them take their portion.

GOLDEN TEXT—*In all these things we are more than conquerors through him that loved us.*—Rom. 8:37.

SILENT PRAYER—*I am a spiritual being, and by faith in the higher mind of Spirit within me I rise out of all material belief.*

Abram means "exalted father," and symbolizes the quality in man by which he has faith in the forces invisible. In the life of Abram we see faith in its early establishment in the consciousness and the different movements of this faculty on the various planes of action in man's being. Thus Abram represents a type of faith that may be studied profitably by all people who aspire to the attainment of the higher life.

Every faculty of the mind has its active side and its passive side, its objective and its subjective, its positive and its negative. Lot means "hidden, concealed," and he represents the subjective or negative side of faith. His domain is the flesh. When Abram and Lot separated (see Gen. 13:10, 11), Lot chose to dwell in the "Plain of the Jordan . . . like the land of Egypt, as thou goest unto Zoar." The River Jordan here symbolizes the descending life flow of thought running through the organism from head to foot; when mortal beliefs rule the individual the life flow is muddy with sense concepts and turbulent with materiality. Zoar means "little, smallness," and represents that which is inferior. So we should beware how we link our I AM with faith that is established in the flesh. Such faith typifies Lot; it is allied to the negative.

In today's lesson, Lot and his possessions have been carried away captive by Chedorlaomer and the kings who were with him. Chedorlaomer and these kings signify the rule of sensuality in mortal man. These

sense beliefs and desires have seemingly overpowered the subjective phase of faith that Lot signifies. In other words, subjective faith has given its power over to building up and sustaining the flesh ruled by carnal thought. But when knowledge of this occurrence comes to the positive side of the faith faculty in the individual (Abram) that has come up out of material thought and has passed over to a higher concept of God (the Hebrew), this faith faculty sets into action a thought power that destroys sense rule (Chedorlaomer and his allies) and restores subjective faith (Lot) to its rightful expression in consciousness.

Mamre (vigor, strength, firmness, fatness), Eshcol (cluster of grapes), and Aner (youth, sprout, waterfall), Amorites who "were confederate with Abram," suggest thoughts of youth, vigor, determination, renewal of life, and abundant substance. Though these thoughts are apparently material in their expression (Amorites), they are friendly toward the individual's higher concepts and faith in God (Abram), because in reality their true origin is Spirit. They lend all their conception of strength and power to the aid of faith while it is gaining its victory over error.

In verse 14 faith (Abram) brings into play all its accumulated wisdom and understanding ("he led forth his trained men") and makes a union with the judgment faculty (Dan). Then faith strikes at the very root of sensuality, mortal man's belief that life is material. This belief is a hiding place or lurking place (Hobah) for the error, the fleshly thoughts and the fleshly activities that are symbolized by the kings who took Lot captive.

We can never fully overcome sensuality until we put away all belief in materiality. We must know that our whole being, including the body, is not material but spiritual. Knowing that, we can begin to gain dominion over the mortal in us that tends to death and

corruption. It is by sowing to Spirit that we reap eternal life. (Damascus, also, signifies a state of consciousness that is founded upon a material concept of life in the body.)

The remainder of this lesson shows how equilibrium is restored in the individual after he has had a severe struggle with error and has gained a victory over it. Both Melchizedek, king of Salem, and the king of Sodom met Abram at the vale of Shaveh upon his return from the slaughter of Chedorlaomer and his associate kings. Melchizedek (king of righteousness, "priest of God Most High") refers to the Christ mind or superconsciousness in the individual. When allowed to rule, this mind establishes and maintains right thinking and right doing, justice and peace. (Salem means "peace.") The king of Sodom here represents the ruling power in the physical. Shaveh means "level place, plain, equality, to level, equalize." It signifies an equalization of the thoughts, forces, and powers in the organism—a reëstablishment on a truer basis. When this place of poise, peace, equilibrium, and wholeness is reached in both the inner and the outer consciousness, there is a great increase of substance and of life in one's realization. This increase comes from the higher spiritual mind within, the Christ, and is symbolized in our lesson by the bread and the wine that Melchizedek brought to Abram. Melchizedek blessed Abram and blessed God, and Abram "gave him a tenth of all." When one realizes that his victories are gained by the power of God alone and that Spirit is the source of all his good, one should willingly use at least a tenth of his increase of power, understanding, energy, and substance for the furtherance of the Christ Truth.

The lesson taught in verses 21 to 23 is that there must be a lifting up and transmuting of seemingly material life and substance in the organism before it can be utilized by the higher faculties of the mind. None of the

credit for multiplication of substance and strength should be given to the mortal in man. Spirit gives all increase of good.

QUESTIONS

1. What does Abram symbolize? What does Lot symbolize?
2. Explain Lot's being carried away captive by Chedorlaomer and other kings.
3. Explain Abram's rescue of Lot.
4. How is sensuality overcome?
5. Explain verses 17 to 21 of the lesson.
6. What is the lesson taught in verses 21 to 23?

Lesson 7, May 16, 1926.

Unity Subject—THE DEVELOPMENT OF FAITH.

International Subject—ABRAHAM AND THE STRANGERS.—Gen. 18:1-8, 16-19.

1. And Jehovah appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day;
2. And he lifted up his eyes and looked, and, lo, three men stood over against him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth,
3. And said, My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:
4. Let now a little water be fetched, and wash your feet, and rest yourselves under the tree:
5. And I will fetch a morsel of bread, and strengthen ye your heart; after that ye shall pass on: forasmuch as ye are come to your servant. And they said, So do, as thou hast said.
6. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes.
7. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto the servant; and he hasted to dress it.

8. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

16. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17. And Jehovah said, Shall I hide from Abraham that which I do;

18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19. For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

GOLDEN TEXT—*All the nations of the earth shall be blessed in him.*—Gen. 18:18.

SILENT PRAYER—*By the exercise of faith I lay hold of my divine inheritance—my Sonship—and I am blessed.*

The name Abraham means "father of a multitude." Jehovah revealed to Abram that henceforth he would be called Abraham; then Jehovah added: "The father of a multitude of nations have I made thee." This statement means, when applied individually, that spiritual faith is to be expressed by one's bringing the faith of God into the multitude of one's thoughts, states of consciousness, and acts.

The first step in spiritual development is the awakening of faith (represented in our lesson by Abraham). But the early growths of faith are not very deeply rooted. Abraham lived in a tent; this illustrates that faith had not yet become an abiding quality of his consciousness. Abraham's tent, however, was by the "oaks of Mamre," and there Jehovah appeared to Abraham. An oak tree stands for that which is very strong and

protective. In many places in the Bible we are told that God is our strength and our deliverance, our refuge and high tower.

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, He is my refuge and my fortress;
My God in whom I trust.

Mamre means "firmness, vigor, strength, fatness," and symbolizes thoughts of strength, endurance, renewed life, and abundant substance. Thus we see that the faith signified by Abraham has in itself and about itself everything needful for its growth and firm establishment in consciousness.

"He lifted up his eyes and looked, and, lo, three men stood over against him." Faith must lift its perception above material things and persistently look to the spiritual as the source of all; having done that, it will perceive divine truth in its triune aspect. Of the "three men" the Lord is always the central figure. We must not lose sight of the one Mind as the omnipresent source of all, yet this One is manifest as soul and body, or consciousness and substance. The water for washing the feet, referred to in the lesson, symbolizes the consciousness and the necessity for purifying it by use of denials. The "morsel of bread" for the strengthening of the heart represents substance in its relation to the renewing of one's inner courage and strength of purpose; also the necessity for using affirmation (eating bread) to promote soul growth. The triune aspect of Truth is symbolized in this lesson by the three men who appeared to Abraham. Abraham talks to them as though they were one man, whom he addresses as "My lord." This one is I AM.

If in our faith in Spirit we receive the higher ideas and entertain them as though they were realities instead of "figments of the imagination," as the faithless term them, we thereby open the way for a new state of consciousness. In verses 9 to 15 of the chapter from which

our lesson is taken, Jehovah promises Sarah and Abraham a son. New births that take place in the mind are always symbolized by the advent of an infant. If you dream of a baby you may know that you are coming into a new consciousness along some line of your unfoldment.

In the last three verses of our lesson we find the teaching that the time is ripe for our growing faith to be awakened to the truth that all belief in and expressions of sensuality must be put away entirely in the lifting of our whole being to spiritual activity and manifestation (Sodom is to be destroyed).

The remainder of the chapter deals with Jehovah's revelation to Abraham of his intention to destroy Sodom and Gomorrah because of their great wickedness; also of the promise made to Abraham that Sodom would be saved if only ten righteous men were found in it. The tendency to plead that there is good in sense habits is characteristic of man's development. But error must be wholly wiped out of consciousness; the sooner we accept the fullness of the regenerative law, the quicker we shall enter the kingdom.

The latter part of verse 18 of our lesson reminds us of the following passage from Galatians:

> Even as Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they that are of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. So then they that are of faith are blessed with the faithful Abraham.

Since "faith is assurance of *things* hoped for, a conviction of things not seen," it is the spiritual quality in us by which we lay hold of our divine inheritance of all things and bring about in our lives the limitless blessings of God. Therefore we must develop faith that we may consciously possess our heritage—our divine sonship.

QUESTIONS

1. What is the first step in spiritual development?

2. What is signified by Abraham's dwelling in a tent by the oaks of Mamre?

3. Explain the first part of verse 2 of lesson.

4. What is the teaching of the last three verses of our lesson, and of the remainder of the chapter?

5. Explain how all nations and all people, our own nation included, may be blessed through Abraham.

LESSON 8, MAY 23, 1926.

Unity Subject—JOYOUS UNION WITH LIFE.

International Subject—ISAAC AND HIS WELLS. —Gen. 26:12-25.

12. And Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him.

13. And the man waxed great, and grew more and more until he became very great:

14. And he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him.

15. Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped, and filled with earth.

16. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19. And Isaac's servants digged in the valley, and found there a well of springing water.

20. And the herdsmen of Gerar strove with Isaac's herdsmen, saying, The water is ours: and he called the name of the well Esek, because they contended with him.

21. And they digged another well, and they strove for that also: and he called the name of it Sitnah.

22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beer-sheba.

24. And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

GOLDEN TEXT—

A soft answer turneth away wrath;
But a grievous word stirreth up anger.
—Prov. 15:1.

SILENT PRAYER—*Joyously I unify myself with spiritual life and substance to the uplift and renewal of my entire being.*

How to claim and to possess his own, and at the same time to live in peace, is a problem that the Christian has to demonstrate. The way of the Lord is a joyous, happy way, and those who continually seek to follow the guidance of Spirit will attain the state of mind represented by Isaac. The word Isaac means "laughter." The true Christian has an inward joy of which the worldly-minded know nothing. This joy is the result of the union which the soul has made with the spiritual sources of life; there is a perpetual inflow of pure life essence, through the inner centers of consciousness, coming originally from Christ. "That my joy may be in you."

From one viewpoint the Christian initiate is a great warrior. Paul was naturally a fighter, and his language is freely interspersed with military terms, yet he was a man of peace. Jesus laid down the law of nonresistance

as it was never laid down before, yet he cast the money changers out of the temple.

This spirit of war in Scripture characters is reconciled to the peace ideal when we understand that all their conquests symbolize conquests over self and that their battles symbolize battles for the possession of life, love, and liberty in their own characters. When we fight the sins of sense within ourselves, the war does not kill our neighbor nor in any way interfere with his possessions. In fact, such battles always give peace to the world. If one overcomes his spirit of acquisitiveness the change may redound to the benefit of the neighbor whose possessions he has coveted. When Jesus cast out of his temple the inherited Jewish trait which seeks to turn everything to material profit, he elevated the whole race and showed us that the spiritually minded do not seek to make gain out of religion.

Isaac, the happy man of the Lord, had great possessions of flocks and herds. These are the inner animal forces, which are increased amazingly when we are joyous. This gives bodily vigor and vitality, so necessary to the well-being of the natural man. Deep-seated sorrow stops the action of the heart and retards the circulation of the blood, while joy sends the life flood bounding to every part of the organism.

Joy also opens up inward sources of life (wells) that have been covered by thoughts that are in opposition to the good (Philistines). Joy does not strive with opposition, but moves from place to place, always leaving its impress of joy on the old wells of its forefathers.

Abimelech, king of the Philistines, represents a phase of the unregenerate will in man. Gerar signifies subjective substance and life. In the beginning of man's journey spiritward, his outer senses (Philistines) utilize this subtance and life; but as he awakens, his intellectual and spiritual powers must draw upon this substance and

life for sustenance. This is signified by the digging of wells by Isaac's herdsmen.

Esek, meaning "strife, contention," and Sitnah, meaning "accusation, strife, enmity, hatred" (wells that Isaac's herdsmen dug, but which were claimed by the Philistine herdsmen of Gerar), signify the contention and the striving for supremacy that take place between the higher and the lower natures of the individual at a certain period of his spiritual unfoldment. In the 7th chapter of Romans Paul describes this inner warfare very graphically.

Rehoboth, meaning "broad places, enlargement" (the well for which the Philistines did not strive), signifies an overcoming of error which results in an interior expansion of true thoughts of life and substance and man's oneness with them, thus bringing peace and fruitfulness.

Beer-sheba, "well of the oath, seventh well" (the place to which Isaac went after he had peaceably obtained possession of the well Rehoboth), denotes the establishing of a right relation in consciousness between the spiritual and the seemingly material. This place was named from the well that Abraham had dug there and the oath which had established the covenant that had been made between him and Abimelech (Gen. 21:27-34). A similar covenant was made there between Isaac and Abimelech, and another well was dug by Isaac's servants. (See the last verse of our lesson and the texts immediately following.)

QUESTIONS

1. Name the Christian's problem that is taken up in this lesson.

2. What is the inward joy of which Isaac represents the result?

3. How can we reconcile to the peace ideal the spirit of war that is displayed by Scriptural characters?

4. What does joy do for us?

5. Explain the trouble that Isaac had with the Philistines over the wells that his herdsmen dug.

6. Explain the significance of Rehoboth and of Beer-sheba.

Lesson 9, May 30, 1926.

Unity Subject—REALIZATION OF OMNIPRESENCE.

International Subject—JACOB AT BETH-EL. —Gen. 28:10-22.

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

12. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.

13. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace, and Jehovah will be my God,

22. Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

GOLDEN TEXT—*I am with thee, and will keep thee whithersoever thou goest.*—Gen. 28:15.

SILENT PRAYER—*In the light of the divine presence I become conscious of my oneness with God in spirit, soul, and body.*

Man develops his faculties in an orderly manner when he looks to Divine Mind as the one and only guide. But he does not always seek this inner wisdom, and the result is a disorderly development. Jacob means "supplanter," and represents the mentality in man which should direct the physical body (Esau) in its acts. In divine order Jacob should be born first—we should think before we act—but we find that people do not as a rule reflect and then act; especially is this a fact among people who are in the early stages of their race journey.

The natural man in his immature consciousness is moved by desire and not by rational thinking; he seeks to satisfy appetite and passion, regardless of the higher law. Esau sells his birthright for a mess of pottage. But Rebekah (the soul) loves Jacob (the understanding), and through her connivance he receives the blessing—he takes precedence in the consciousness. Then he gains a fuller comprehension of God and of nature.

Esau is a savage hunter; he pertains to animal desire and its fulfillment in the physical, but when Jacob (understanding) takes the ascendancy there is an entire change. Jacob "went toward Haran." (Haran means

"enlightened, mountainous.") The significance of the sentence is that when we let our meditations and our blessings fall upon the "knowing" part of ourselves, we are thrown into a higher mental state, or, an exalted state of mind, wherein we receive a higher and clearer concept of spiritual things.

In his journey Jacob came to a certain place where he tarried all night because "the sun was set," and he took one of the stones of the place for a pillow and lay down to sleep. This incident signifies that when we are going through an experience that is leading us up to a new and higher state of consciousness, we may not understand it; we have no light on it ("the sun was set"); but like Jacob we are to tarry there in meditation, in the darkness, and in the subjective consciousness (dream) the messengers of God, or ideas of Truth, come to us.

Jacob's act of putting a stone under his head signifies understanding's placing itself where it may unravel the meaning of matter and of material conditions. Right in the midst of seeming materiality and darkened understanding the visions of the night reveal the ladder leading from earth to heaven, and the angels of God (spiritual thoughts) ascending and descending upon it. The ladder represents the step-by-step realization by which man assimilates the divine ideas of Truth that are coming to him from Jehovah. Jehovah promised the land to Jacob and his seed, and assured Jacob of His presence and power: "Behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee . . . And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not."

Jehovah is right here in our midst. Understanding, when turned toward the omnipresent light of Spirit, opens its eyes to the astonishing fact that the seemingly material bodies and temporal surroundings conceal the

immanent God. Jacob said, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." When divine wisdom reveals to us that our seemingly physical bodies are "none other than the house of God," we are at first afraid. It seems awful to think that we have made the Father's house "a den of robbers."

In the morning of this new understanding, even temporal surroundings become holy in our sight. Like Jacob, we set up the common things, the stones upon which we have slept in ignorance, and pour the oil of joy and gladness upon them. Then we name the place (the temple, our body and its affairs) "Beth-el, the house of God." "But the name of the city was Luz at the first." Luz means "departure, separation." Thus that which at first we conceived to be separate and apart from God, we find to be his very abode.

QUESTIONS

1. When does man develop his faculties in an orderly manner?
2. What does Jacob represent? What does Esau represent? Why should Jacob be born first?
3. What follows when Jacob takes precedence in consciousness?
4. Explain metaphysically the different steps in Jacob's experience and dream, as given in verses 10 to 17.
5. What do verses 18 and 19 mean?

When on the raging sea of Hudson Bay, while men's hearts failed them, I have felt the presence of Christ and heard his voice above the storm, "Peace be still," and repeating these words over and over I have seen the restless waves settling down until there was scarcely a ripple.—*Archdeacon Richard Faries, Supt. of Indian Missions.*

HEALTH

I refuse to be sick. I do not tell people I am sick. I do not even admit to myself that I am sick. The living Christ within me makes me every whit whole.

We become like our thoughts. To think ourselves subject to sickness opens the door to sick conditions. Disease is first a mental microbe, whose source is sin. "The wages of sin is death." We die because we miss the mark of right living in Christ.

Repent. Change your mind. Turn straight about mentally and think on the things that are true of the spiritual man.

Christ is the implanted God-thought within you, waiting the formative power of your thought. "If there be any virtue, and if there be any praise, think on these things."

HEALING THOUGHT

May 20 to June 20

I refuse to be sick. I do not tell people I am sick. I do not even admit to myself that I am sick. The living Christ within me makes me every whit whole.

PROSPERITY THOUGHT

May 20 to June 20

I do not believe in lack. I do not tell others that I lack anything. I have found the kingdom of God within and all things are added unto me.

PROSPERITY

I do not believe in lack. I do not tell others that I lack anything. I have found the kingdom of God within and all things are added unto me.

If your finances are not satisfactory the cause may be found in your mental attitude.

If you know enough to do any kind of business you have the capacity to do that business in the right way. Housekeeping is business. Do you want to increase the income of your household? Then begin at once to cast out of your mind all thoughts of insufficiency or lack. Do not think or talk about a limited supply. Think about the kingdom of God within you; all things are added to us when we think and work with the God mind within.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

ARCHBISHOP OF CANTERBURY'S COMMITTEE

Differences of opinion may exist among those who have been trained along different lines; but if they are working for a common cause more can be accomplished when they coöperate (despite their differences) than when they stress their differences. Therefore we may look for good results to follow the Archbishop of Canterbury's appointment of a committee consisting of six well-known doctors and six prominent clergymen of the Church of England to act as advisers of the church on all such subjects as spiritual healing and healing missions. A London dispatch to the Kansas City Times states:

> Even the highly controversial question of birth control figures in the program to be taken up by this pioneer committee. Other matters will be studied, including modern methods for the prevention of crime, the treating of insane persons, and the consideration of scientific psychology in connection with the so-called miraculous cures effected at revival meetings. The committee will try to place mental suggestion on a solid basis, enabling it to be incorporated on the regular curriculum for students of divinity.
>
> "This is the first really big step toward the recognition of spiritual healing and coördination of the work of the medical profession and the spiritual world," the Rev. Harold Anson, chairman of the Guild of Health, asserted.

The British Medical Association is not taking any official part in or cognizance of the committee, although individual members of the association are at liberty to take what action they think fit. "The association will not seek to influence them in any way," the secretary is reported as saying.

The action of the Archbishop has caused much discussion in the press. The Saturday Review (London)

writes that the appointing of the committee "suggests many reflections. Among other things, it would appear to indicate the coming of a truce in the age-long conflict between science and theology."

Dr. Otto May, honorary physician and surgeon to University College hospital, and the author of many medical works, is reported, in The Evening Standard (London):

"My own feeling is that the mental state of the patient, particularly in regard to the desire to become well and faith that he or she can be cured, is of great importance.

"It is undoubtedly a good factor toward recovery for the patient to have faith in himself and in his doctor, and I would add, faith in the Almighty as well."

The Times (London) states:

Dr. F. G. Crookshank said there was no known reason why the cure of organic disease, however defined, should not follow the exercise of faith and prayer, however defined. The question was, "Did it happen?" He believed that in the near future they might come far more than at present to employ right spiritual or physical methods whereby they might mobilize or release the innate capacity for reparation that all possessed in some measure and that was restrained in so many who were in mental unrest.

The belief that sickness is sent by God has been taught for many generations, but such a theory is rapidly disappearing from the teachings of Christianity. The Morning Post (London) says that the Bishop of Kensington "attacked the old ritual in its teaching that sickness was the will of God, and that the Christian attitude was to be resigned to it. . . . The attitude of Christ had been to oppose sickness and to fight it."

The Rev. S. G. Hooper, chaplain to the Bishop of Southwark, is quoted, in the Daily Express (London), as saying:

"The old idea that sickness was a blessing has gone.

. . . It is realized that sickness has to be fought. Here it is possible that the church can help the doctors."

The action of the English Primate will also have an effect in the United States. The Baltimore (Md.) Sun says:

The revival of healing within the church will be furthered, in the opinion of the Rev. Dr. H. P. Almon Abbott, rector of Grace and St. Peter's Protestant Episcopal Church, by the appointment by the Archbishop of Canterbury of a permanent committee to advise the church on all matters relating to spiritual healing and healing questions. . . .

Dr. Abbott is one of a few ministers in this country and in England who conduct regular weekly healing services. He has been conducting the clinic at Grace and St. Peter's since the visit of James Moore Hickson, of England, six years ago. . . .

Similar commissions have been at work in the Episcopal Church of the United States for six years, and it is Dr. Abbott's belief that the action in England will have the effect of encouraging the work here. . . .

Neither the church in England nor in the United States has approved healing services, Dr. Abbott emphasized. The work of the commission here, and the appointment of a similar one in England, he said, merely means that the heads of the denomination in the two countries have come to a realization that there is sufficient interest on the part of the membership in the practice to warrant study and consideration of its efficacy. . . .

Dr. Abbott said: "In a quiet, sane way we have engaged in the work through conviction that the church has a ministry for diseased bodies as well as for sin-laden souls. We do not deny disease and we perform no miracles. We believe, however, in the efficacy of prayer for the diseased body as well as for the diseased soul."

The world has seen but one surgeon who could straighten the crooked limb, cure the blind eye, or reconstruct the drum of a soundless ear, or reduce a dropsy, without any pain at the time, or any pain after, and that surgeon was Jesus Christ.—*Talmadge.*

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SOCIETY OF SILENT UNITY

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

CLAIM THE BLESSING THAT YOU NEED

I believe in the power of God to heal, and I believe in the power of united prayers, but I have never been able to connect divine healing with science. Since most great scientists deny the existence of a God, how can Christianity have any connection with science?

I want faith to demonstrate over illness. Paul prayed that his infirmities might be taken away, but the Lord said, "No."

How can I say that I am not sick, or divert my mind completely from my misery? I dread sickness, but not dying.

The great scientists do not deny the divine; they deny only the personal God that is taught in some churches. They deny a God who is influenced by the supplicating prayers of mortal man, because they understand that there is a law governing all things.

True prayer is the prayer that lifts man out of the mortal into the spiritual consciousness. Prayer changes man, not God; it makes man receptive to God (Spirit). When man is in a receptive state toward God there flows into his consciousness God life, God power, God peace, God intelligence, God love, God thought, and through this renewing of his mind, God comes into expression in his world.

Believe in God. His urge in you causes you to seek him. You do not need to define him. Be satisfied to acknowledge his presence within you, where, to you, he becomes the Father who constantly gives you of his life, love, wisdom, power, and all other spiritual blessings that you can desire. Claim the blessing of which you need to become conscious, for it is thus that you lay hold of your divine inheritance—perfection of mind and body. Such blessing seems lacking because you have departed, in consciousness, from your Father. Mortal thoughts have

built up a seeming separation; by thought power the barriers can be dissolved.

Speaking from the mortal consciousness, you cannot say that you are not sick when appearances and feelings indicate sickness. But from the standpoint of spiritual being, you can know the temporary nature of the illness; you can dissolve it by your words of truth, words containing the life and the power of Spirit.

Appearances are pictures wrought by the mentality. Error thoughts have had their way in your mind, and they have resulted in sick appearances. With new understanding come new thoughts, true thoughts, and the result is a change of appearances; error gives way to Truth. Through spiritual understanding you become the conscious master of yourself in mind and in body; following this, you become master of your outer affairs. Be not discouraged; you have begun to receive light.

Paul's understanding was not sufficient to effect overcoming. The disciples of Jesus, as Paul said, saw "in a mirror, darkly." They perceived more Truth than they comprehended. All who seek to follow Jesus Christ are disciples, and they will forge ahead until they come into the Christ consciousness and, like Jesus, make the complete demonstration. All Truth students are seeking this goal. Even if you do not at once succeed in diverting your mind from ill conditions, through prayer and meditation you will build a stronger and stronger consciousness of the truth, and in this process the old consciousness will lose power.

You want new life, but it is to come to you through living and not through dying. Instead of giving ill appearances the substance of your thought, reflect on life, health, harmony, peace, joy, as they are in God's kingdom. By this practice you will build into outer expression the counterpart of your thoughts. This is law. The body is not unintelligent matter; it is mental, and it is subject to your thought power.

THE PROSPERITY IDEA

I have tried for years to get in harmony with the idea that if we trust properly, we shall not need to save; yet the prosperity bank plan teaches saving. I have gathered from my study that our daily needs are supplied according to the power that we feel within. Yet nearly every one has expenses which have to be looked out for ahead, and consequently must save.

It means to me now, after all my study, that I must give up. I have several payments to make during the year, and I do not know what to do. I ask your help.

The prosperity bank plan has been instituted, not to teach saving, but to suggest prosperity. A bank stands for the accumulation of substance, not as a monument to need and want.

Prosperity enters into the affairs of those who have faith in God as their unfailing supply. Such persons have a faith in God that is not limited to belief in supply only, but becomes powerful in every phase of their lives. Faith in God must manifest as faith in oneself. This faith gives ability to execute affairs with judgment. An idea of prosperity established in the mind without the accompaniment of wisdom and good judgment would not work out for good.

If you put aside money with the idea of providing that which is to meet a certain demand when the time comes, that time being in order with the business affairs that you are carrying on, you are acting with wisdom and judgment. However, if you save in fear of want, or with ideas of any negative character in your mind, you are showing lack of faith.

The successful business man does not put money in the bank with the idea of hoarding it, or of saving it for fear of poverty. His mind is filled with ideas of business deals that he expects to put through. The vital thing is the idea which prompts the act, not the act itself.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Redondo Beach, Calif.—Since his infancy our little son had had what was termed chronic asthma. Doctors failed to help him. Recently we asked the help of Unity and he is now healed. Words fail to express our thanks to God and to you.—*Mrs. E. G. R.*

York Village, Maine—I wrote you asking prayers that W. S. might be healed of epilepsy. He has been in good health since the day I wrote you.—*E. A. L.*

New York, N. Y.—I thank you for your prayers for my son. The bullet has been removed from his eye, and his sight is unimpaired.—*H. P.*

Fort Myers, Fla.—When I telegraphed you about my wife, three physicians, all of my neighbors, and the nurses said that my wife could not be helped. She was suffering from tetanus. When I telegraphed you she began to get better. To the surprise of all, she was up and about in two weeks.—*R. P. J.*

Washington, D. C.—I am very grateful for the aid which you gave my wife. Shortly after I wrote you her suffering ceased almost miraculously, and she has gained steadily ever since. Her doctors were astounded at her rapid progress. She feels better than she has felt in years, and is very thankful to your society for this blessing. —*L. S. B.*

Texarkana, Tex.—Some months ago I wrote you concerning my hair. I thank you for your prayers, for my hair has grown wonderfully.—*Mrs. S. S.*

San Diego, Calif.—I wrote you asking for prayers for healing of a twisted neck. I became very much worse, and friends consulted an osteopath. He informed me that my spine was hurt in several places, and that it would require

treatment for many months. While I was looking over Weekly Unity a voice seemed to say: "Rest and read." I studied the thought, "I am healed, not by might nor by power, but by Thy healing, cleansing, purifying, Holy Spirit," until I felt that I understood it. Then came the thought: "Arise, throw back your shoulders as far as you can." I did so and the bones snapped back into their natural positions. The noise could be heard in the next room. My back is now perfectly straight.—*Mrs. F. T. H.*

Vancouver, B. C., Canada—I telegraphed you asking for help to overcome a serious attack of indigestion. I received help immediately, and I have been gaining ever since. I thank you.—*Mrs. L. M.*

Omaha, Nebr.—I wrote you asking for your coöperation in prayer for the healing of hemorrhoids. I am healed, and I thank you for your prayers to our heavenly Father.—*Mrs. J. E. B.*

New York, N. Y.—I wrote you asking prayers for healing of my left limb. For fifteen years I had suffered terribly. Now the limb is healed. I thank you for your help.—*A. J.*

New Bern, N. C.—I wrote you asking prayers that I might be healed, for I had worn a truss for about fifteen years. I did just as you told me, and in three days my good came to me; I pulled off the truss and I have not worn it since. I lack words to express my gratitude.—*Mrs. F. A. W.*

Atwood, Calif.—I thank you for your prayers and for the good that has come to us through them. Our two children are entirely healed of smallpox. Three days after we received your letter they were feeling better, and now they are perfectly normal.—*R. F.*

St. Louis, Mo.—You may discontinue prayers for my little sister. The doctor said that she had heart trouble, and would have to go to the hospital. I wrote to you asking prayers for her. She is now well.—*I. B. C.*

Fort Myers, Fla.—My husband had been ordered to take radium treatments for a diseased place on his forehead. I wrote you asking prayers that he might be healed. I am happy to report that the place is entirely healed, without the radium treatments. I am deeply thankful to God and to Unity.—*Mrs. T. J. E.*

San Quentin, Calif.—About four months ago my mother was taken sick. The doctor claimed that she was paralyzed

on one side, and would never be able to walk or to work any more. I wrote to you asking prayers that she might be healed. Now she is the picture of health. I thank God.—*L. G.*

Cambria, Va.—Nearly a year ago I found myself facing a nervous breakdown that threatened to put me in an insane asylum. I thought that I was completely ruined, mentally, physically, financially, and morally. I was obsessed with the idea of self-destruction, which tormented me night and day, but something held me back. Every hour of the day and night I was in mortal terror. My family induced me to write to you. I forced myself to study your tracts and to read the Bible. We prayed that my life might be saved and that I might be released from bondage. I became violent and suffered terrible pain; I had no sleep for a week at a time. I would become so exhausted that I was ready to give up; then the dark pit of hell would float before me and I would keep up the fight, with the help of my family and Silent Unity. In a short time I was forcibly taken to a sanitarium, where my case was pronounced hopeless. My wife never left me and never lost faith in God and in Unity. My daughter and my sisters-in-law likewise held that through prayer I would be saved and made whole. At the end of three months I had recovered sufficiently to be allowed a leave of two weeks. After another month at the sanitarium I was discharged; all my nervous troubles were gone. My sight and my hearing, which had become impaired, were restored. Such a miraculous healing can come only from God. Today I am well. I am strong mentally and physically, and I have a splendid position.—*C. F. S.*

Seattle, Wash.—After I had written you last week I had a wonderful healing. My ear, in which I had been deaf for twenty years, opened up and I hear perfectly. —*L. H. G.*

Tucson, Ariz.—Three years ago, I wrote to you asking for your prayers for my health. My physicians said that I had tuberculosis and that I had a cavity in one lung. I have been active for two years, have gained forty pounds, and feel fine. Today I had an X-ray examination and the doctor told me that there now is no cavity. He could not tell where it had been. I know that God and Unity have cured me.—*Mrs. N. E.*

PROSPERITY

Barnes, South Wales—For eleven years we have been wanting a home. Recently my husband's employer offered to buy us a home that we should choose and let us pay for it in monthly installments like rent. We were very fortunate in finding a small house that is dainty and substantial. Through all these transactions I was conscious of the leading of Spirit.—*Mrs. F. E. S.*

Los Angeles, Calif.—I asked for prayers that I might find a good position, as I needed one greatly. I have found one that is far better than I ever expected to have. I thank you much for your prayers.—*A. L.*

New York, N. Y.—I asked your prayers for settlement of a bill. The bill has been paid, and business has improved. I thank you for your prayers in my behalf. —*M. G. P.*

Trinidad, Colo.—I wrote to you asking prayers that we might collect money that we had long failed to obtain. As I walked down the street to mail a letter to you containing a love offering, I met the man from whom we had been trying to collect. As I dropped my Unity letter into the box, he stepped up and said: "Come over to my office and I will pay you the money I owe your husband." I went, and he paid me the money.—*Mrs. F. H.*

Fresno, Calif.—I thank God and you for all that has been done for me. A few days ago I obtained a position which I know will prove to be satisfactory.—*M. T.*

Dallas, Tex.—My rooms were rented within three days after I wrote you. I am filled with joy and thanksgiving. —*Mrs. H. C.*

Highland Park, Mich.—I wrote you asking prayers that I might find the right place to work. I thank the Father and Unity that I have a very desirable position.—*E. A. H.*

El Paso, Tex.—I lost my position, and I wrote you asking for prayers. I started for another town. While on the train I bought a paper and searched the "Help Wanted" column. In less than twelve hours after my arrival I had work that gave me food and shelter. In forty-eight hours I had work that paid my room and board, and $1 a day besides. Within ten days I secured a much better position, one that leaves me plenty of free time. Of late, every one tried to help me. While I was carrying two heavy grips from the car line to my place of work, an automobile stopped and a girl asked: "Where are you

going?" I told her the number and she said: "Get in; we will take you." I got in and rode in a fine automobile instead of struggling uphill with my suit cases. Unity is wonderful.—*L. C. K.*

San Jose, Calif.—I wrote to you asking prayers that my husband might find work. For years he has wanted to start in business for himself. Now the way has opened. May God bless you in your work. You have been a friend in our time of need.—*Mrs. B. M.*

Stamford, Conn.—Since I came into contact with Unity my whole life and its affairs have changed for the better. Old habits have fallen away, my business has grown largely, I am in better financial circumstances, and high positions have been given me in my line of endeavor. I am indeed grateful to God and to Unity.—*G. H. A.*

Toronto, Ont., Canada—I wrote to you asking for prayers that I might find a position. I have secured a position which I value very much.—*Mrs. C. H.*

New York, N. Y.—On the morning that I mailed the letter to Silent Unity asking for prayers, my husband's former employer asked him to come to work at once. We had given up hope of his getting back that place, from which he had been laid off rather summarily. I have received a check which I had despaired of receiving.—*Mrs. P. C. L.*

St. Louis, Mo.—I wrote you last spring asking for prayers that we might obtain a new home. The new and beautiful home in which we are now living is a wonderful demonstration of the workings of Truth. We are very grateful for this lovely gift from God.—*Mrs. O. R.*

Long Beach, Calif.—The affirmation that you sent me has been a great help. I have repeated it over and over, first with the emphasis on one word and then on the next, and so on through: "Christ in me is my inexhaustible resource." At first I used it with the idea of attracting prosperity, but it came to me that there were other things just as essential, and that if the Christ were to be my "resource," I should let it do its full work. I needed to hear a little better, and I did. This enabled me to accept a position which I had been unable to fill. To make a long story short, I was offered a better position than I have had in years. I am making good and am told that I am a permanent fixture, and will have an increase of salary the first of the year, with many possibilities ahead.—*I. M. W.*

PROSPERITY BANK

Creston, Iowa—Since I began to use the prosperity bank, my husband's checks are larger, and I find that the money goes much farther.—*Mrs. T. A. R.*

Lexington, Ky.—When we received the prosperity bank, we were greatly in need of money, and my son was out of work. My son found work the next week, and we are now almost out of debt. I thank God and Unity for the wonderful improvement.—*Mrs. L. K. B.*

Seattle, Wash.—I have faithfully followed the prosperity bank drill. On the day after I made the first deposit in my last bank, my husband received a splendid promotion and a raise in salary.—*V. B. F.*

New York, N. Y.—I have received many blessings since I began to use the prosperity bank drill. I have received money that had been due me for some time, and I rented my rooms to desirable persons.—*L. M. R.*

Denver, Colo.—When I sent for a prosperity bank I was not at all satisfied with my position. I now have an offer of a position which will give me a three months' trip to California, with a summer in the mountains. I am indeed more than grateful.—*V. W.*

Los Angeles, Calif.—I almost had to pinch myself to realize that I was on my way East and having a very pleasant trip. I am more sure every day that God is watching over us and that to them that love God "all things work together for good." A week before I left home, tenants gave up my house with only a week's notice. This was quite a blow, but I affirmed that God, the good, is all there is, and the day I came away the house was rented for $5 more than I had been getting. God bless you in your work of truth and helpfulness. I am inclosing a check for the amount due from my Prosperity Bank.—*Mrs. L. W. D.*

Oakland, Calif.—When I began writing you I was in debt and in misery, and my husband was in poor health. I am now filling my second Prosperity Bank and I have a modern home, new furniture, and a grand piano. My son was out of work and was blue; he did not seem able to find work. Since I received the second Prosperity Bank, he has secured a good paying position and is working steadily. My husband has all the work that he can do, and is making big money. We thank God and the blessed Unity folk for all our blessings.—*Mrs. O. E. W.*

CHILDREN

Soquel, Calif.—I am perfect every day in my spelling, and I am improving in my arithmetic. I want to thank you for helping me to understand Truth. I inclose a love offering that I earned.—*H. N.*

Poultney, Vt.—I am writing to tell you that I passed in all my examinations, and I am well now. I thank you for your help.—*E. W.*

St. Louis, Mo.—I thank you for the literature that you sent me. I enjoy reading it. The day after I wrote asking for your prayers, my daddy found employment.—*M. N.*

Allentown, Pa.—I thank you very much for your prayers. My report card shows higher marks in every subject.—*D. P. S.*

Hammond, Ind.—I know that your prayers have helped me, because I am doing well in all my studies. I enjoy going to school now.—*B. C.*

CORRESPONDENCE SCHOOL DEPARTMENT

Wilmington, N. C.—I thank you for returning lesson 6. I have given it two weeks of additional study and I have a much better conception of it than I had previously. —*A. P.*

Chicago, Ill.—All my life I have been looking for just such teachings as those that I find in Unity's correspondence school lessons. They satisfy mind and heart. They have meant spiritual happiness, growth, health, prosperity, everything, to me. I live them, teach them, carry them to others, and my usefulness has been increased and my love has been deepened. I do not send in my answers to a lesson until I have lived the lesson.—*Mrs. J. W. G.*

Havana, Cuba—I am sending lesson 5 of the correspondence course, after a delay of more than a year. I have kept this lesson so long because I felt that I wanted to demonstrate to the fullest the practicability of my studies. About the time that I started to study this lesson, almost every sort of trouble began to manifest in my life and affairs. I decided to stand by my belief and work out my salvation. I now feel that I am thoroughly familiar with all the points involved in this lesson and I can sincerely state that I have proved them.—*R. M.*

Edmonton, Alta., Canada—I thank you for all that

you have done for me in helping me to understand Truth. I have gained much from the study of this course. I have a much clearer understanding of God and of myself than I had formerly.—*A. E. P.*

RADIO

Alexandria, Va.—I inclose a love offering for the radio work. I consider it a great privilege to help spread the Gospel in that way.—*G. V.*

Santa Monica, Calif.—We heard station WOQ recently. The music was clear and Charles Fillmore's voice was recognizable.—*Mr. and Mrs. L. L. H.*

Peterboro, Ont., Canada—We got the radio healing service recently. My husband and I joined in the prayers and sang the hymns and felt a deep thankfulness for God's gifts.—*Mrs. J. A. S.*

Astoria, L. I., N. Y.—I tuned in with your station early this morning, and I enjoyed your program very much. I found your program pleasingly different from the usual early morning program.—*F. B.*

FREEDOM

Chicago, Ill.—My father took up Unity two years ago to aid him in conquering the tobacco habit. It was a hard fight for him but through God's love he won. —*A. E. M.*

Wewoka, Okla.—I asked you for prayers for my son, who had become a slave to strong drink. Your prayers are answered. He now has returned to his home, and he has his old job back. He looks like a new man.—*Mrs. E. B.*

Chattanooga, Tenn.—You have helped me so much in the past that when I undertake anything of importance I like to have your prayers for my success. Last year I asked your help that I might give up drinking. From the day that I sent you the letter until the present time, not a drop of strong drink has passed my lips. I thank you. —*C. B.*

Cleveland, Ohio—I am inclosing my weekly offering. After using tobacco for thirty years, I have suddenly lost all desire for it. The craving for tobacco left me the very day that I wrote you for help. Instead of wanting to quit smoking, I quit wanting to smoke. There was "nothing to it."—*J. S. B.*

CONTROL OF ELEMENTS

Santa Rosa, Calif.—I wrote asking for prayers that we might have nice weather, so that we could harvest our crops. I am grateful for the wonderful weather that we are having.—*R. C. R.*

Colorado, Tex.—I wrote you asking for prayers that we might have rain in Martin county. Thanks to God and to the good work of Unity, we had a big rain. Now our people will get a crop and will be able to pay their debts.—*Mrs. E. E.*

Denison, Iowa—Two days after I had written to you we had an all-day sprinkle. Two days after I received your prayer we had a good rain, and since then we have had a great deal of rain. You may cease your prayers for us. May Unity be thrice blessed.—*Mrs. F. S.*

Winnipeg, Man., Canada—While I was visiting in Saskatchewan last summer, I wrote you asking prayers for rain. Within three days we had a rain that was worth thousands of dollars to the country.—*Mrs. W. F. R.*

HARMONY

Seattle, Wash.—I asked your prayers for the restoration of harmony between a friend and me. This friend telephoned to me and today we are very happy in our renewed friendship.—*E. A. D.*

Houston, Tex.—A great change has taken place in my husband. He and my son are in harmony with each other again. I thank God and Unity.—*Mrs. F. B.*

Toulon, Ill.—It is now thirty days since we wrote asking your prayers for harmony in our domestic affairs. Blessed peace, harmony, and prosperity are now manifesting in our home life and in our affairs.—*Mrs E. L. E.*

PROTECTION

Monterey Park, Calif.—A mad dog started after me. Like a wonderful illumination the word "peace" came to me and I held it until I could run into a neighbor's house. The dog was at my heels and the neighbors could not understand why I was not bitten. God has protected and prospered me in many ways.—*Mrs. L. S.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; Christian Business, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year

Christian Business. Puts Truth into business. Monthly ..... $1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent free upon request.

TO OUR SUBSCRIBERS

Did you notice the color of the wrapper on this magazine? A pink wrapper indicates the expiration of your subscription. If your subscription expires this month, a subscription blank is inclosed for your convenience in renewing.

When giving a change of address, always be sure to give us your old address as well as your new one; also be sure to mention the name of each magazine to which you are a subscriber. In all your communications with us, always sign your name the same way.

VEGETARIANISM WINS

The public speaking class of Westport high school, Kansas City, Mo., recently held a debate on the subject, "Resolved That the Vegetarian Diet is Superior to the Meat Diet."

This debate was interesting for two reasons: first, vegetarianism won; and second, the very fact that there was such a debate indicates the awakening public interest in the subject.

Unity has for many years advocated the vegetarian diet. Many schools and sects feature vegetarianism but it is only recently that the indifference of the average man and woman, of Mr. and Mrs. Common Folk, has given way to positive enthusiasm for it and for the benefits to be derived from it.

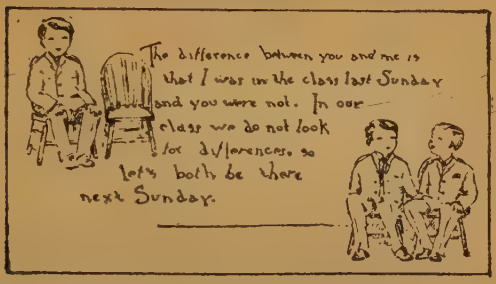
A page devoted to vegetarianism in every other issue of Weekly Unity is a popular feature of that paper. Many who are just now accepting vegetarianism find on that page the advice and the information that they need. Receipts for vegetarian cooking, articles on the advantages of a vegetarian diet, interesting information about the food habits of the people of other countries, are to be found on that page.

We do not advise that you adopt a vegetarian diet before you feel the need of it, before your soul and your mind direct you to it. We do suggest though that you give it the study and consideration that you should give any great movement. The Vegetarian page of Weekly Unity will educate you in respect to vegetarianism, to the point where you will be capable of deciding wisely for yourself as to its merits.

The subscription price of Weekly Unity is $1 a year.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

AN OPPORTUNITY FOR YOU



"Oh, that I might be doing something to carry along the great work of Unity." Who of you has not at sometime expressed such a desire? Yet possibly right now you are overlooking an opportunity—that of working with the children, of helping them to think constructively before any negative thought habits have had a chance to take root.

The Unity Sunday schools all over the country are carrying on this work splendidly but they are not reaching all the children. Right in your own neighborhood there are kiddies that would be very happy to have a little home Sunday school class where they might meet each week. And you, with the help and suggestions that have been prepared for you, could organize and instruct such a class.

Unity Sunday School Leaflets give the International Sunday School lesson with a clear metaphysical interpretation. There is a Golden Text, a Lesson Thought, and a Memory Verse for each Sunday. The Bible picture for coloring will prove an attraction for the children. Price, $.02 each; $1 for a year's subscription.

Attendance Cards are available in five different designs. One design is a large heart, upon which small hearts (one for each Sunday) may be pasted. Other designs use gold stars, butterflies, orioles, and roses for stickers. Single cards, $.03; in dozen lots, $.30 a dozen. Stickers may be had at $.15 a hundred. When ordering be careful to state number of stickers and number of cards you wish.

The Absentee Cards are illustrated post cards. There are three designs of these, one of which, greatly reduced, is pictured above. Each card contains a message to the pupil who has been absent, urging him to attend regularly. These cards sell for $.02 each; $.15 a dozen.

The Birthday Cards consist of twelve beautifully tinted pictures from the "Make-Believe Series," by Clara M. Burd, a well-known painter of child subjects. They are well suited to framing, and would make a lovely group of pictures for a child's play room or bedroom. They sell for $.05 each; $.50 a dozen.

A leaflet on how to organize and conduct Unity Sunday schools will be sent to you free of charge.

RESULTS, NOT THEORIES

Inharmony in her work; unhappy surroundings; her husband without work—these were the conditions that Blanche Gifford was facing.

She had been studying Truth; the teachings were beautiful but surely they could have no connection with the annoyances of her own sordid existence. Still, something kept telling her that in these teachings was the happiness that she sought.

She had read Unity magazine and finally ordered one of the Unity books. It was "Lessons in Truth" and she found it wonderful reading—clear, sympathetic, human. When she came to the chapters on "Denials" and "Affirmations," she decided to give the book a fair trial and she began doing just as it told her to do. She learned the statements by heart—but why not let her tell the story in her own words:

"Day after day I have worked, saying the statements over and over to myself until things have shaped themselves into peace and harmony and, besides this, I have received a raise in salary. Within a few weeks my husband had work in good surroundings."

This is only one of the stories that have come to us of readers who have found harmony, health, happiness, contentment, success, and prosperity through this book.

In this day we demand results. A book of theories that cannot be applied practically to everyday matters is of little value. Theories must be proved before they are acceptable.

If you are not already in possession of a copy of "Lessons in Truth," you may procure one from Unity School. Study it with an eye to its practical application to your own affairs. Apply its theories to your own life and let them prove themselves.

"Lessons in Truth" is published in the following bindings: paper, $.75; paper, pocket size, $.75; cloth, $1.50; keratol, $3.

PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff. This applies to books and booklets only. We are always glad to consider well-written articles that are submitted for publication in our periodicals.

VACATION DAYS WILL SOON BE HERE

Are you prepared for those extra hours that the children will have for play and pranks?

Does it seem unreasonable to suppose that, with so much extra time on their hands, they will find mischief to occupy a part of it unless you help them to busy themselves in some other way?

The summer months are the ones when you really need Wee Wisdom for those little folks of yours. With the puzzles and the games, the handicraft work for boys and the Busy Sunbeams' ideas for girls, they will be kept happily busy all through the vacation days and, when fall comes, they will not find it necessary to go through the usual readjustment period after their summer of no work and all play.

The subscription price of Wee Wisdom is only $1 a year.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

PUBLISHERS' NOTES

The child who is really fond of the great outdoors, who loves animals, who studies their queer, and sometimes very wise, habits, who enjoys a day in the woods—such a child is never really bad. He is mischievous, perhaps, but not really bad. That is one of the reasons why much of the Unity literature for children is about animals—to give to the children the understanding and knowledge that will develop into sympathy and love for all God's creations. There is a beautiful little poem in May Wee Wisdom about "The Boy Who Knew." He is just the sort of boy that we are talking about: He understands the ways of the wild creatures and through this knowledge he has developed a greater reverence for the Maker who so wisely planned them all.

September 26 to October 8 has been chosen as the date for the 1926 Annual Unity Conference. While there is yet no definite program, plans are well under way to make this an outstanding event for all Unity students. We hope that you will begin now to make your plans to attend this conference and, by your enthusiasm and coöperation, to help make it the success that it should be. Remember—September 26 to October 8, in Kansas City, Mo.

"Christian Healing," in the French translation, has been reduced in price from $1.25 to $1. The Truth student gets the greatest benefit from the Unity books that have been translated into his native language. He is able to forget the mechanics of translating and to give his whole thought to the teachings. A list of all the foreign translations of Unity publications is included on page 495.

"The Material World—Real or False" is the title of an article by Ralph E. Boileau, director of field activities for Unity School, which is to appear in next month's issue of Unity magazine. Mr. Boileau's talks and articles have met with such enthusiasm from his listeners and readers that it has been decided to publish a few of them in book form. Announcement of this book, with the title and the price, will be made soon, probably next month.

"Help make all business Christian business by sending Christian Business to business people."

How to eat and grow thin has developed into one of the leading topics of conversation. Books on diet have become popular reading material; new theories of diet spring up from everywhere. And have you noticed that most of them are based on a vegetarian diet? To one accustomed for years to a heavy meat diet, vegetables, unless cooked very appetizingly, are tasteless and unattractive. It is here that the Unity Inn Cook Book will come to your assistance. It gives you balanced menus for vegetarian meals and tells you how to prepare in new and delectable ways the carrot and the turnip—once much despised. It clothes them in new garnishings that are most irresistible. This book, attractively bound in a blue washable keratol, sells for $2 a copy.

"You are the product of your language; one's conversation is an advertisement of what one is; all development is expression and all expression is language." These sentiments, as expressed in William Boyer's book, "The Perfect Language," show something of the importance, in the writer's mind, of every one's mastering the perfect language. This book has been written for the sole purpose of encouraging a more careful and prudent use of words. It may be obtained from Unity School for $1 a copy.

The black keratol covers which we have to fit Unity magazine, Christian Business, and Unity Daily Word are exactly what you need to keep your magazines fresh-looking during the month. They are moiré lined. The name of the magazine is lettered in gold on the outside. When ordering one of these covers be sure to specify for which of the magazines you want it. Price, $1 each. For $.50 extra we will letter your name in gold on the cover.

"I have received great inspiration from these records. My little three-year-old son loves 'The Prayer of Faith' song more than any other record we have ever had." The record to which this letter refers is a ten-inch, Flexo phonograph record. On the side opposite "The Prayer of Faith" is the "Unity Workers' Song." The records sell for $1 each.

Subscriptions by the Prosperity Bank Plan begin as soon as we receive the order for the bank, although the subscriber has ten weeks in which to save the amount of the subscriptions.

Gardner Hunting, author of many books and contributor for a number of years to leading national magazines, has recently become associated with the Unity work at headquarters. He is on the editorial staff and his splendid writings will appear regularly in the Unity periodicals. In the June issue of Unity magazine will appear one of his articles, under the title, "Expressing." Mr. Hunting's idea of expressing is to try to induce friend, pupil, wife, husband, child to express his self, rather than to lay down laws, to preach, and to argue. You will enjoy reading this article and will be prompted by it to watch for other articles by Mr. Hunting. You will find in all of them very worthwhile ideas, expressed in a clear, friendly, pleasing manner that wins you at once.

"Will you kindly enter a subscription for nine stores as follows"—this was the opening paragraph of a letter that the director of a chain of stores in Denver wrote to the editor of Christian Business. That these nine stores will be recognized by the people of Denver as stores where they can expect a square deal and courteous treatment is an assured fact. We offer this as a suggestion to executives of similar organizations.

Regarding Wee Wisdom, the superintendent of an orphans' home writes to one of our kind subscribers as follows: "We have been advised by the Unity School of Christianity that you have subscribed for twenty-five Wee Wisdom magazines for the home, and we wish to take this opportunity of thanking you for this generous donation.

"You may be assured that the children enjoy reading Wee Wisdom and that it affords the caretakers pleasure to read to those who are unable to read for themselves."

"The Correspondence School course lifted me into a higher and better understanding of life and Truth. I always have enjoyed reading the Bible, but now my pleasure in it is doubled."

This course will teach you self-healing and self-mastery. Read page 490 of this magazine for further particulars.

The popularity of the meditation, "Beginning Again," in the January number of Unity Daily Word has inspired the editor to write in the first person all the daily lessons for May. Each of the thirty-one lessons is a full page of metaphysical treatment.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who wish to help others to see the Light are invited to join Silent-70 and to take up this work. Write to us for information.

We give the following testimonials:

Houston, Tex.—I have sought through many creeds and religions, and while I have gained something from each of them, I have never found one, except Unity, that filled every need. I am fully convinced that the only thing that fills the vacant place in life is the power of divine love, which you so faithfully teach. You are doing a great work. It is surely needed, for people are seeking for something and they can find satisfaction only through following the Christ. I can never be thankful enough for the day that I discovered Unity.—*Mrs. L. H. M., S-70 No. BN-56.*

A Prison—I am a constant reader of your literature, and also a regular attendant at the Unity services held here on Sundays. I find that yours is a wonderful teaching. It has given me much encouragement toward being a better man. I am going to ask you a favor: Can you give me the name of some one with whom to correspond while I am here? A correspondent can help me in my study of Truth. Your literature has proved to me that I had been without something all my life till I discovered your teachings; now I have begun the New Year right. With some one to strengthen me from time to time and to guide me through the rough places I may come in contact with, I shall make good. I hope for an early reply, as I am eager to get all the Truth I can.—*A Prisoner.*

Pasadena, Calif.—I wish to join Silent-70 and to distribute your literature. At a time when I did not know what to do, I found a copy of Unity magazine lying on the sidewalk in a busy street—and the way was clear to me. It is now time for me to do something for others.—*A. E. C.*

Queensland, Australia—I have made great progress in right thinking since I got into touch with Unity. Our children enjoy a knowledge of Unity, and Wee Wisdom is their constant companion.—*J. H. M.*

UNITY GOOD WORDS CLUB

Words have power! True, positive, constructive words create harmony, health, peace, happiness, and success. Negative words bring about undesirable circumstances in one's life. 43,000 members of the Unity Good Words Club are proving the teaching that our words are Spirit, and they are life, and they shall not return to us void, but shall accomplish that whereto they are sent.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town ..... State.....

Sign this pledge personally for enrollment.

Please check the magazine to which you subscribe or have access: Unity (——); Weekly Unity (——); Wee Wisdom (——).

EXPEDITIONS IN YUCATAN

and other places are unearthing and bringing into evidence records of civilizations which we never dreamed had existed. These works in the outer are but a representation of what is taking place in the individual. Buried, hidden within you are God-given possibilities which you should bring forth and use. Let us show you how to unearth these latent powers of Spirit and make them a factor in your daily experiences.

Your faithful and conscientious study of the principles taught in our Correspondence Course, and your daily application of these principles will develop your latent powers and transform your life. For particulars write to the

CORRESPONDENCE SCHOOL DEPT.

UNITY SCHOOL OF CHRISTIANITY

WHERE UNITY PUBLICATIONS ARE SOLD

These columns contain the names of those who are handling a complete line of Unity publications. You are invited to call at any of these addresses to inspect and purchase Unity literature.

The listing of a center's name here does *not* mean necessarily that we indorse what is taught at the center. However we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n.
Mobile—Unity Class, 256 N Conception
ARIZ, Miami—Mrs Lulu B Poole, box 132
ARK, Little Rock—Unity Study Class, 805 Byrd
CALIF, Alameda—Home of Truth, Grand and Alameda
Arcadia—Unity Class, Oak Tree Cottage, E Huntington dr
Berkeley—Home of Truth, 2131 Hearst; Truth Cen, 2108 Shattuck
El Centro—Unity Reading Rm, First Natl Bank bldg
Escondido—Unity Study Club, Escondido hotel
Fresno—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
Hermosa Beach—Meta Lib, 2621 Hermosa
Hollywood—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
Huntington Beach—Mrs J A Wood, 218 3d
Huntington Park—Unity Study Class, 550 Pacific blvd
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; E Side Home of Truth, 1073 Calzona; Unity Soc, 233 S Bdwy, rm 342; Meta Lib, 216 Chamber of Commerce bldg
Modesto—Unity Reading Rm, 1030 12th
Oakland—Fruitvale Truth Cen, 2021 24th ave; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 533 Broadway; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 43 Bacon bldg, 1709 Bdwy; Study Class, 878 Wood
Osdick—Mrs D G Thomson
Pasadena—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo
Redondo Beach—R T Hendricks, Hermosa and 10th
Richmond—Beulah W Tiller, 146 2d
Riverside—Truth Seekers' Church, 1263 Main
Sacramento—Unity Study Class, 1217 O
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412 A; Home of Truth, 1515 Front; Meta Lib, 1023 7th
San Francisco—Unity Temple, 251 Post, rm 412; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
Santa Barbara—Truth Cen, 227 E Anellaga
Santa Cruz—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
Stockton—George B Purinton, 45 W Park
Van Nuys—Unity Cen, R 2, box 270
COLO, Colorado Springs—Unity Cen, 109½ N Tejon, rm 10; Home of Truth, 317 N Tejon
Denver—Unity Cen, 1432 Downing
Ft Collins—Gertrude H Tracy, 900 Elizabeth
Pueblo—Unity Truth Cen, 124 W 13th
DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Caroline Clark, 117 Park
Washington—Unity Soc, 1326 I, nw; Unity Truth Cen, 1214 U, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw; Gale Bkshop, 802 F, nw, rm 32
FLA, Jacksonville—Unity Cen, Seneca hotel, Ocean and Duvall

Miami—Pictorial Cen, 148 N E 1st ave
St Petersburg—Unity Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 106 Curran
Tampa—Unity Cen, 1107 Marion; Unity Study Class, 115 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg
Waycross—Truth Cen, 1211 Burnet
IDAHO, Boise—Unity Truth Cen, 1009 Wash
Montpelier—Verna I Shupe, box 531
ILL, Centralia—Meta Lib, 200½ E Bdwy, rm 6, upstairs
Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 E State; Unity Soc, 3316 Indiana; Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Schlicker Mag Agency, 1751 Ainslie
Chicago Heights—Unity Home of Truth, 1136 Emerald
Evanston—Unity Study Class, 1516 Simpson
Moline—Mrs Sara Bailey, 5312 6th
Springfield—Lawrence Cen Constructive Thinking, 231 E Lawrence
Waukegan—Mrs C W Lindberg, 408 South; School of Prac Christianity, 118 E Washington
IND, Anderson—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
Fort Wayne—First Church Div Science, 1210 Calhoun
Gary—M M Harrison Elston, 2134 Bdwy
Indianapolis—Unity Truth Cen, 1114 Odd Fellows bldg; Unity Library, 1144 N Missouri
Kokomo—Mrs Norman Simpson, 523 S Washington
Marion—Boston and Big Store
Muncie—Unity Class, 1215 S Jefferson
Vincennes—C S Miller, 316 Main
Wabash—Alice M DePuy, 75 W Maple
IOWA, Cedar Rapids—Unity Cen, 1011 2d e
Davenport—School of Div Science, McCullough bldg
Des Moines—Truth Cen, 236 K P blk; Mrs D A Gross, 4338 Cottage; Meta Cen, 301 Iowa bldg
Oskaloosa—Kate Caldwell, 714 E High
Sioux City—Unity Truth Cen, 409 Ross
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Wichita—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
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LA, New Orleans—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
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N Adams—Unity Class, 606 Dowlin blk, Main st
Springfield—Unity Cen, 21 Besse pl, rm 509
MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 3782 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
Flint—Edna D Cross, 1545 Illinois
Grand Rapids—Ida Bailey, 423 Coit rd, r r 9; Herpolsheimer Co
Ionia—Lucia Vosper, E Main
Kalamazoo—School of Christianity, 211 W Dutton
Lansing—John Preston, 130 W Ionia
Lapeer—Mrs F L Staats, care of Vencint's drug store
Saginaw—Unity Study Class, 1013 S 4th
Traverse City—Hannah & Lay Merc Co, Front st
MINN, Duluth—Unity Truth Cen, 215 E 2d
Minneapolis—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, Aero Club bldg, 831 2d ave s; Psychology Club, 2744 4th st; Mrs Selma A Hall, 2912 E Lake
St Paul—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenick

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Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Bookman Lib, 1108 Grand; Emery, Bird, Thayer, book dept
Lees Summit—Unity Farm Study Class
St Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—Soc of Prac Christianity, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, Butte—Keefe Bros, 25 Park; C Burgess
NEBR, Lincoln—Unity Soc, 502 Fraternity bldg
Omaha—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Reno—Truth Study Class, 406 Roberts
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, 7 Triangle bldg
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
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Paterson—Unity Truth Cen, 98 Bdwy
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N Y, Brooklyn—Unity Soc, 130 Milton; Mrs Mary A Barnard, 414 Adelphi; Mary M Gorrie, 305 Ovington
Buffalo—Unity Soc, Hotel Statler, rm 18, mezzanine floor; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 25 W 42; Divine Science Pub Co, 113 W 87th
Port Richmond, Staten Is—Ellen Fanny Craig, 194 Merrill
Rochester—Unity Home of Truth, 633 East; Scantom's, Powers bldg
Schenectady—Unity Cen, 125 Park ave
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
Watertown—Francis W Locke, 256 Coffeen
N D, Dickinson—Knapp's
OHIO, Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken; Unity Truth Cen, 705 Kenyon
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd
Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
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Toledo—Unity Cen, 219 Richardson bldg; Tiedtke's news stand
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OKLA, Boley—Mrs Anna C Hughes, box 44
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